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ABSTRACT

This document contains presentations made at a conference which was held to address problems and concerns of professional staff members working with minority students in predominantly white colleges. Issues addressed include: (1) the validity of minority student programs at predominantly white institutions; (2) budget justification for minority student programs; (3) Indian attitudes toward and participation in multicultural programs; (4) educational opportunities for minority students; (5) bilingual programs; (6) a cultural training center proposal; (7) increasing black enrollment in minority student programs; (8) educational strategies employed in minority programs; (9) problems encountered by minority programs such as State and/or Federal funding, staff problems, accountability, and lack of student participation; and (10) the art of proposal development. The text of a speech by Kwame Salter on the future of multiculturalism is also included. Recommendations made by the participants for improving communication between minority administrators, faculty, students, and minority community centers are listed. (Author/EB)

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SELECTED CONFERENCE PROCEEDINGS

From The Conference

On

THE FUTURE OF MINORITY CENTERS

February 23-24, 1978

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First Annual Conference on the Future of Minority Centers

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FORWARD

THE FUTURE OF MINORITY CENTERS CONFERENCE IN RETROSPECT

By

Sarah A. Ford

Director
Multicultural Center
Marquette University
Milwaukee, Wisconsin

The future of Minority Centers was the first conference designed to address problems and concerns of professional staff members that work with minority student programs at predominantly white institutions. In light of the stated conference goal and participant evaluations, Chuck Taylor and I feel that this first endeavor was most successful.

In my opinion, several objectives were accomplished:

1. The Future of Minority Centers Conference (FMCC) provided an atmosphere which gave administrators and students the opportunity to share and discuss the on-going needs of minority students and minority student programs.

2. Initial progress was made in establishing a communication network between personnel who provide services for minority students at predominantly white institutions in the Wisconsin area.

3. Several excellent ideas and useful materials were generated by the conference speakers and program presentors.

4. Plans for the second FMCC were initiated and sponsors were designated.

So, where do we go from here? In light of the Bakke case, it is evident that we cannot depend upon the whims and good intentions of institutions of higher learning or the government for the survival and growth of minority programs. Special considerations and appropriations are fast becoming a thing of the past. Those of us who are genuinely concerned with the future of minority student programs must take the lead in improving the quality of education for minority students at predominantly white institutions. There are numerous ways to make an impact upon the educational system. All strategies must be utilized before improvements in the system are realized. The FMCC is one method that we can use collectively to generate change.

On June 7-9, 1979, the University of Wisconsin-Milwaukee will sponsor the second annual Multicultural Conference: Can we meet the academic challenge? The conference is geared toward attracting participants from across the nation. Tentatively scheduled speakers are Dick Gregory and Vine Deloria, Jr., author of "Custer Died For Our Sins." The Multicultural Conference Committee is depending upon your input to make the conference successful. Anyone interested in presenting programs or assisting with conference preparations are urged to contact the conference co-chairperson, Derek Kenner (414) 963-5140 and Diane Amour (414) 963-5880. The goal of the conference is to facilitate a communications network across the nation's campuses.

It is difficult to predict the future of minority centers. However, as long as minority peoples are subjected to the inequalities resulting from racism, we can be sure that programs for minority students will be needed.

Sarah A. Ford
CO-Sponsor

INTRODUCTION

By

Charles Taylor

Director
Multicultural Education Center
University of Wisconsin-Oshkosh

Back in September, 1977, Sarah Ford and I were discussing problems and concerns that we were facing in our Centers. We felt there was a need for a more unified effort so we wouldn't have to struggle alone. We felt that other Centers faced the same types of problems that we were experiencing and perhaps a conference would give us some operable strategies to deal with the difficulties ahead. The results of this effort unfold on the pages ahead.

Actually, the history of this conference dates back further than our September meeting. Many of the people who took part in the "First Annual Conference on the Future of Minority Centers" were part of the activist movement during the 60's. These were people who were committed to social

change and who had a history of personal sacrifice. Some of them served in the vanguard to get minority Centers established on campuses across the country. They came to make sure their legacy continued. So in a sense, the conference has its roots in the sixties. We gathered not only to reflect on the past, but to look into the future and the direction that we hoped to be headed in.

Howard Fuller, in his keynote address, set the mood for some productive, hard-hitting discussions. Kwame Salter put the icing on the cake and sent us away with a renewed sense of optimism. We were reminded that we were heirs that were enjoying the fruits of efforts made in an earlier decade. We were told that we had a responsibility to minority people and especially to minority students.

We took time out to reassess where we had been. The evolution of our Centers from student run operations to paid professional directors was documented. We found that our Centers shared some significant things in common. We had to repeatedly defend and define their purpose. Most faced constant battles with inadequate funding. All faced an endless struggle just to survive.

During the early 70's, many Centers had been closed down throughout the country. Until recently, they use to house only one ethnic group. The trend of the 70's is toward establishing Multicultural Centers.

This conference gave us a chance to address these and other issues that concern our future. As we gazed through the crystal ball that week, we saw clouds up ahead. But as Dr. Martin Luther King once said, "A [person] that won't stand for something will fall for anything." This conference represents our stand. We have gone on record to let universities know

that we do indeed plan on being around; that our Centers have a purpose and a "place." We won't forget the sacrifices that were made that enabled us to be on these campuses and we will become political to assure their survival.

As we all know, the success of any conference depends on a lot of people working together. This one is no exception. I want to extend a special thanks to Ms. Sarah Ann Ford, Director of the Multicultural Center at Marquette, and co-sponsor of this conference. Without her tireless assistance and cooperation, this conference would not have been possible. I am grateful to my staff, Sarah's staff, and other colleagues at both universities. I am especially indebted to the 94 students who were expelled on the Oshkosh campus. They are the reason why UW-O's Center exists today. To the speakers, session leaders, and all others - thank you.

The future is yet to come, but when it does, I don't think our effort would have been in vain.

Charles A. Taylor
Editor and Co-Sponsor
First Annual Conference on the
Future of Minority Centers

OPENING SESSION

WELCOME

By

Dr. Jerry Anderson

Vice Chancellor
University of Wisconsin-Oshkosh

I am delighted to have the opportunity to welcome you. This is a very important conference for us, and it's nice to co-sponsor it with Marquette. I don't think we have the occasion often to co-sponsor activities with Marquette. I hope we can do more of that.

Our commitment is very firm on this campus and strong to minority education and services. We'd like to build upon what we have. We're proud of our Multicultural Education Center and the directions that it is taking under the leadership of Chuck and his staff and the work that Al Thurman is doing with the various programs and services.

I wish you a very productive conference and I know you will be well hosted on this campus. We hope you will enjoy your time here, and I hope you will find the results meaningful. Thank you very much.

KEYNOTE ADDRESS

By

Howard Fuller

Marquette University
Milwaukee, Wisconsin

THE VALIDITY OF MINORITY STUDENT PROGRAMS AT PREDOMINANTLY WHITE INSTITUTIONS

By

Howard Fuller

Marquette University
Milwaukee, Wisconsin

Thank you very much. I too find it interesting to be back in Oshkosh for two reasons. First of all, the last time I was in Oshkosh was about--oh, it's been a lot of years ago--about sixteen or something like that, and we had just won the Christmas tournament. I was playing for Carroll College and we had just won the Oshkosh Christmas Tournament and took away the little trophy they had for winning the tournament. So, that's the last time I was up here and it was cold then. The second reason is, as Chuck mentioned, there were some demonstrations here in Oshkosh and interestingly enough some of the first students at Malcom X Liberation University were students who were put out of UW-Oshkosh and came down to Durham, North Carolina to help us with the development of Malcom X University. I think that is a very important thing and I thought about that a great deal on my way up here.

I have been asked to talk about the validity of minority programs at predominantly white institutions. I'll do the best I can to address myself to that topic. I do want to say a couple things to my Chicano, Indian and Puerto Rican friends. Most of the examples I will be using will be on the perspective of a black person, because essentially that is where all my experience has been and it's not in any way meant to slight the importance of other minority groups in this struggle. I say that because I think that is a very important thing for all of us to understand. We all are attempting to deal with the multicultural aspects about struggle and sometimes there is a tendency on the part of black speakers to speak only of black people and not deal with other minorities. I wanted to run that down up front so that you people understand that.

I found when I sat down to put this together, that this is really a very interesting and intriguing topic for a person like myself. I say that because it really wasn't too many years ago that I advocated a position that the question of minority programs on a white campus was a moot question. I felt it was a moot question because in my view, minorities, particularly blacks, should not have even been on white campuses let alone the discussion of the question of programs. I felt that black people, for example, needed to be about the business of building up their own organization and their own institutions and in that regard educational institutions were particularly important because of the role that educational institutions play in the development of a society.

All of us know that the purpose of an educational institution is to pass on the ideology, mores, and the values, and develop those skills that are needed to maintain the status quo. The status quo code, in my view, was

built on a racist foundation. Given this reality, I then believe it was incumbent on us at the time to break away and to build our own educational institutions. These institutions then could be used to build a black perspective to counter what I call a white perspective. Looking at it today in retrospect, there were most assurably some correct aspects contained in that view. Educational institutions are indeed given the responsibilities to spread ideology of the ruling class in this society. The race system is clearly an integral part of the foundation of America's society. In spite of these truths however, [other] aspects of my former views were so fundamentally [simple] that at the very least I must denounce those views as being incorrect. It was simply not possible to look at the problems of minority people in this society as being simply a need to get an Indian perspective or a Chicano perspective or a Black perspective. Our problems in this society stems fundamentally from the fact that we live under a capitalist system, and this capitalist system is rooted in the oppression of the working class by the capitalist class who in fact, rule this society. Again in the case of Black people, those of us who have bothered to look at history, can say that capitalism does in fact create the basis for slavery; that slavery then made possible the development of capitalism and that racism was developed as a rationale to explain the existence of slavery. This is a historical reality. Yet, there are those of us who are going to ignore that reality, who will want some how to talk about racism as if it is something that's just out there, that it's like it is not attached to any type of material base, that it is not possible to go back and understand it as its roots, and those types of apologists are too many times the ones who are most militant about being Black and being Chicano, and being Indian and

who will be Black, and won't say nothing about class because somehow then we may have to deal with what it really means to be paid bourgeoise apologists for the capitalist socialist order.

Now, let me try and look at it this way. To me, what this means when we deal with a topic like the validity of student minority programs at the predominantly white institutions, is that it means that our validity is actually rooted in our ability to use these programs to fight the consequences of the class and racial oppression that exists in students as well as the communities where they come from. We find ourselves in a situation where we are a part of a sub system that is a part of a larger system; neither one of which is set up to meet the needs or address our real goals and aspirations. All minority people are not interested in following the interests of all the other minority people. No, no, not really, because there are those amongst us who do have some problems with the racial climate of these campuses, but we are definately in contact with the petty, bourgeoise character of the general college atmosphere. Some of us are very comfortable with this view of coming to college, getting a degree, getting out, and making it and to hell with the rest of the niggers. Because after all, I worked hard and if they work hard they can be like me, so the reason why they are poor is not because of this system, but because they are lazy, they won't work hard. It is a very interesting thing how you can get a degree and become "a professional" or become a para-professional or become a student. And all of a sudden all of the things that used to be what you were about you ain't about that no more. It's like how you come to college for the first time and then you go back home after you have been to college and all of a sudden all the people you used to see a lot of aren't good enough for you any more. All of a sudden you have reached another plane. You have

reached another level and become a productive member of the society and those of us who were left behind [don't matter anymore]. Of course, we cannot associate with them like we used to you know. Instead of having a party you have affairs. It becomes a whole new phenomena. This is a very important point and I want to come back to it in a minute, but let me stop and look at this in a different way.

When we talk about minority programs, in my view, we are talking about three [areas]; (1) educational community type programs, (2) multicultural centers, and (3) Afro American studies or ethnic studies programs. In most cases where these exist together on the same campus, they are separate and distinct entities, and I think that exists in part because of the way that campuses are organized. Campuses are organized into various "centers" of power so what happens is that each center has to fight the other center for the few resources that exist. So there is a constant struggle between the various centers to make sure that "my center gets what it needs" in order for it to survive. It is very difficult then, when you are faced with a situation like that to have a unified situation, and unless people consciously work on a day to day basis to have a unified approach, then all you have is bickering. All you have is the old turf question out of the streets and onto the campus. It is a very intriguing concept because even if it didn't relate to how campuses are organized, I can't help to think that those people who give in grudgingly and established these programs had to figure that when you set it up this way, "we'll keep them fighting, and they will be fighting each other." The multicultural centers are better than EOP, the EOP better than the multicultural centers and all of them are better than the Afro Study Program and it will go on and on. It is a very interesting situation because then

all the people have to do then, the ones who really don't want you there in the first place, is just sit back and watch, and sooner or later we will self destruct. Now that is a very important thing to understand, because we all have to see that no matter what all of these little artificial identities are, presumably we are all after the same thing. Why is it then, that we cannot transcend artificial boundaries and deal with what those students who put their lives on the line, people who accidentally died, tried to accomplish in the first place.

This is very important, so that for my purposes today, I'm not even going to deal with divisions. I am going to talk about minority programs whatever form they take, and I think that they have several roles to play. First of all, we have to act as advocates for minority students on these campuses. Secondly, advocates for the minority communities in general, and those are not the same things. Let me tell you what the differences are. To be an advocate for the students is to insist that these institutions make some adjustments for our students. We cannot continue to make our students make all of the changes and the institutions do none. If in fact, we are a part of the so-called family. The family has got to make some sort of adjustments for his or its children. It can't always be that the children make all the adjustments. We've got to make some demands of things that have to change on these campuses. [The institutions] are not the same the moment they let us in here. It really wasn't the same anymore, but for many of us we still go to scuffling the new way. "As long as I get my budget, as long as you call me whatever, as long as you give me a little title as long as we get a building, we cool." But you see that is not really being an advocate for the students, that is betraying the student

in my view. It's betraying our community, cause we are not fighting for those things that we believe in. We really become kind of mealy mouthed acceptance types of people.

Now to be an advocate for the community, on the other hand, means that we have to make some demands on our students. You know when I came back to Marquette, frankly, I was amazed at the types of students that we've got here. Let's not consider all of them the same, but you know there is a very different kind of hustlerism that has developed. You know people are hustling constantly. Everybody is hustling everybody. It's almost like an extension on the welfare program. People believe that the main job we have is to hand out the checks. So many of us are trying to be cool so that the students will think, "You know Mr. so and so, he's always cool." "He don't tell us to do nothing." "Yeah, he's alright." "All we got to do is run a little rap on him." There's no responsibility that goes down. Now how in the world can we be expressing a commitment to our community when what we have is some students who come in there who don't know nothing, don't gain nothing while they're here, leave not knowing nothing, and we put them back out in the community saying they are still competent and able people. So you see, somewhere in all of this, we've got to make demands on our students. We've got to demand that they gain some knowledge. We've got to demand that they move off of this, "I've come to get mine and I don't care what else happens as long as I get mine." We've got to stop the fighting in order to develop students who go out into our communities with a sense of struggle, with the sense of "I've got to give something back to this community." We are the ones who are supposed to do that; who else is going to do it if we're not going to do it. In order for us to do that, we have to feel that way ourselves.

Now, you know it is very, very difficult to talk about struggle to some students when you don't believe in it. It is very hard for you to develop a sense of community in a student when your whole thing is an individual, petty, bourgeoise attitude, but we've got to see that to be advocates for our students and advocates for our community requires the same type of person. It requires people who in fact, have a commitment to struggle; who in fact, understand that people died to get these programs on the campuses; who in fact, understand that whole history and I think that's the first thing we have to be is advocates for our students and advocates for our community.

Now there's a second thing. We have to represent the link between our past and our present. All minorities have a history of struggle in this country, but do you know that there are students sitting right now in our program who have no knowledge whatsoever of the last ten years, as if it never happened? I know that they were nine at the time or eight at the time, but you weren't, so it then becomes your responsibility to pass on this history of struggle. If you don't pass it on, who will do it, who will do it? So that whether it is done through formal classes or informal classes, it has to be done.

When I came back to campus, I looked at Marquette sitting right down there in the middle of downtown, two or three blocks from black folks. They've got one course called the History of Black Social Thoughts taught by a Jesuit. They have Afro History offered occasionally. That is it. That is it and that may be more than some of you all got. Now the idea is that you can do two things; you can sit around and say ah shit, you know we ought to have some [ethnic studies] and say, ah this is a shame and sit

around and drink coffee and then get up and leave; or you can say number one, we are going to fight to get something, but while we're fighting to get it, we're going to set up our own. We set up a course [at Marquette]. This non-credit course meets every Monday night at 6:30 and we got an average of fifteen students who attended a non-credit course every Monday night. There are students out there who are interested, they just need someone who is gonna help stimulate them. They need someone who is willing to say, "Hey, you know I will help you set this up; we can work on this; we can do this; you don't have to wait until it gets into the curriculum." We can fight for it and at the same time we can start our own. Why not? What's stopping us from doing this? Think about that because look, if we don't establish these kinds of links, if we don't begin to develop in our student's minds and in our own minds a sense of our history and a sense of our purpose what then are we all about? What's the reason why it is that we exist? So I believe the second thing is to establish these links.

The third thing is supportive services [which includes] financial services because I believe that the idea is to get as many grants as we can for our students so that they can get out of [these universities] without facing $10,000 and $12,000 worth of debts before they even get a chance to look at a job. So that it becomes important for us to struggle for financial resources. Some of you get a little bashful about that. It's like you all think these people givin' us something. Well, do you think we should ask? Do you think we ought to demand this much? Maybe we're getting a little too much, hell if you don't like it, look at what we've given to this country. If you go back and look at the years and years of free labor that we have given. Hell, they can never pay us enough to make up for what has been done.

The second thing is academia. Our students need tutoring. Yes, some of our students need developmental skills and we've got to quit apologizing for it and say this is why we need it. We need it because of years and years of injustice in these things you call school systems. Sure we need supportive services and the fact that we need it is not a sign of ignorance, it's the sign that we have not been given preparation because resources have been used elsewhere and we want it right now. Also, we must have to have the kind of attitude that does not stigmatize our students. There are students who understand that it is not a stigma to say, "hey, I gotta sit in this writing class because if you don't know how to write you don't learn how to read; you won't go any where in this world and we gonna demand that you sit down and learn how to write." There are a lot of our students who do not want to learn how to write, don't want to read, and a lot of us are so level headed and soft on the question and liberal. "Well, if you don't want to read it's all right, if you don't want to write it's okay." "Just make sure you can write in Black English." Hell, I don't have no problems writing in Black English, but you won't get through law school with it. I mean the reality is when you're up here in this you got to deal with it and we got to make our people bi-lingual or bi-white, or whatever it is to get out of here. Where is it that we have to sell short the realities and short change our students? Don't you know how much damage you're doing to a student that you send out of here that can't read and who can't write. Where does he or she go; where are they going to go. And it's all because we don't understand the significance of these tools to be used for struggles. So we gotta

have these services for our students. We gotta demand it to bring our students into these institutions.

The types of counseling are important - personal counseling, yeah, personal counseling. Hell, you ought to be able to sit down and talk with our students about a problem that they are having. Students are one of the reasons why we are supposed to be here, and for some reason we are supposed to be able to identify with our students. Some of us get so smug and sophisticated, that we can't identify with them. There are other people who can do a better job than us because we can't get down to where they are coming from. We can't see where their reality is cause we up in here, you know and on and on. So it becomes very important that we provide these kinds of services, that we fight for these services, and that we fight for them in a non-apologetic way. So, I think that is the third purpose of our being.

The fourth is the social program; yes, the social program. I don't care whether you like fraternities or sororities or whatever, it's the things the students want. Our process is to develop these things in productive ways. The ways people can use social events to further other things in the communities, to raise money for certain things that are needed. I mean people have to have a social outlet. There is no sense in running around saying, "Well you know, there's outlets and we can't be responsible all the time, cause people don't have a social outlet. One of our creative jobs is to use social outlets for creative things so that it is not just all social, but that it has some purpose to it. There are directions and things that we can send our students in. We can use some of this programming and educational things as well.

When we're doing Black History Week which I have a whole problem with. I might as well say that. It ain't connected to what I am saying, but since I mentioned that, let me stay with that for a minute. I mean there is nothing more absurd to me than Black History Week in this sense. It was Carter Woodson who got us started in 1926. It was a revolutionary move back then to get the recognition that black people had a history. But here we are in 1978 and we progressed to a month now instead of a week. You drag out all the old pictures, get the films, get the program together, and after the month is over, we go back to business as usual, put the pictures up where we can find them next year at this time so that we can pull them out again, get the films out, get all of this out so that we can do it, but not deal with it for the rest of the year. Can you dig that? They're our people and we have relogated a study of those people; us to a month. So you see, we have to use our services to go beyond these periodic attempts at recognizing our existence and we have got to make that a daily situation; the study of our history has to be ongoing.

That's why so many of us are so befuddled today, because we don't know what happened. We don't know how slavery developed. I mean we have some broad view of the ship and stuff, but we don't know what was happening in England at the time. We don't know why they ripped us off. We don't really understand the reality of slavery and what it had to do in the initial development of capitalism. You see, until we understand those types of things, it is very difficult for us to see what the nature of our struggle has to be today. We can use our centers, use our programs, to continue that type of development, and I think we have to do these things with a clear view of what's happening in this country.

Now some of you fell for Jimmy Carter. I know that you all have been seeing peanut butter every since he got elected as an affirmation of your vote for him, but you see Jimmy Carter was not the first person to come along with a populist idea. He is not the first one. Tom Watson did it. You all remember Tom Watson. He talked colored share croppers into joining the white movement in the south, said he was going to make things better for the black folks. It was going to be better than it ever was. Until he got elected. You see it is not the problem of the individual. It is the problem of a larger system. Jimmy Carter is not making decisions, he is giving you the results of the decision. You see, it don't make no difference whether it is Jimmy or his brother. All I know is, we're going to be in trouble no matter who gets elected, because whether anybody likes it, the people who run the country don't run for election. Rockefeller didn't run for no election, the DuPonts don't run for election, the Mellon family didn't run. You see, we are out there just electing and when the election [results] come back we will be disappointed every time cause here we are still unemployed, still getting the shaft and we can't figure it out. We are just amazed, Lord what is happening. I thought he was going to do it. He said he was going to do it and blah, blah, blah, and so on and on.

What I am trying to say is that we got to try to understand what is happening in this country right now today. It's not about Jimmy, it's about economic reality. You see, whenever there are economic problems in this country the gays, the blacks, the minorities are always turned down, they're always turned down. And that is what is happening in here today. The Bakke Case is not some isolated thing that just popped up out of no where. It is a clear effort to get rid of Affirmative Action, and some of us sit by just as content. "Well, I wonder what the budget is going to be next year."

Well, one year there isn't going to be any budget. I mean that is what Bakke is all about and the damage is already done. Even if the Supreme Court ruled in favor of Bakke, there have already been programs that have been stopped. People are turning back affirmative action programs and not just on campuses, but on jobs as well. I mean this is happening.

Look at the abortion issue. I don't know what your position is on it, but the abortion question won because of a fight by the Women's Movement and now what they are beginning to do is to turn that back. You see these people when you make gains they give in grudgingly, but they don't quit. What we do is, hell, what we do is say "We won, yea, we won" and then we go to sleep, because we think everything is all over, everything is cool, we're straight, we won and proved we're bad. Then ten years later they come back and they grab it and they grab it because we became content and spoiled. You know what I mean. We become a different type we're so busy enjoying the fruits of our labor, that we don't understand that the struggle is continuous. What we have today is a situation where people are trying to turn back gains, that is what they're doing.

We've got to begin to build a constituency. We've got to begin to get it across to ourselves, to our students, and to our families that if you think these things that we have are important, "Hey, we may have to get back out in the streets again to fight for them, but this is not safe, this is not guaranteed." That's stuff we've got to see. A second thing we've got to see is the employment situation in this country. There is severe suffering in our community when you start talking about a 50 and 60 percent unemployment of youth between the ages of 18 and 21. When you start talking about 18 percent unemployment among the blacks in the country; hell, that is a lot of

suffering. I mean on the Today Show, they had a dude come on there and say, "Look, we've got one million people who are what we call discouraged, unemployed." You see that is another job brought to the college. We create terms, you know, "discouraged," "unemployed". Now those are people who ain't even looking no more, so they're not even in those statistics and if they say there is a million there may be a zillion. So you understand what I am saying about the enormity of the problem. The enormity we're saying objectively; some of the same conditions exist in our community right now that led to the rebellions of the sixties. Some of these same conditions exist. What does it mean objectively, for those of us who work on college campuses. It means that we may be turning out people with counterfeit degrees. [White] people print degrees and they give them validity and the same people can render them invalid. When you show up with it, they say that's cool, but we're not using those this year you understand. And who are going to be the first people to be ripped off when there's got to be cutbacks? We are developing people who will have counterfeit degrees if we cannot escape the realities of what is happening out there in the community.

You see, we got these little islands we call campuses. Hell, all that anybody with any sense knows is that a campus is its own little world, you know. There is no other place like this. If you're a student all you got to do is go to the class, go to the library, etc. I'm not belittling it, it's hard, but it is not like going to work every morning. You know what I mean. On the outside it ain't nothing like that and so, I mean we get up and we get a little bit lost from what is happening out there and we've got to be at the forefront of giving an analysis to our students on what is happening and why things are in fact happening. Another situation that all of us has got to see is this whole thing of pervasive apathy that exists not

only on our campuses but throughout our community. The masses have gone no where. Those of us who got education, who have gone a step up, are shakey. Yes sir, we shakey because I mean a strike by our peers can eliminate some of our jobs tomorrow and very few of us are financially independent and secure. So we shakey, you understand? Let's move on and talk about something else. We don't need to talk about this any more. You see that it is as it always was. It is difficult as it ever was for the majority of our people.

So that then, our jobs then become increasingly difficult given all of this. So I will go back to my basic point, in a very real sense for those of us in here who are in here, because we think this is a part of a larger struggle and a continuing struggle. We have a very difficult job because being here is in itself a contradiction. It's a contradiction because we're inside of something that we know was never set up to deal with what it is we're talking about doing. These institutions were set up not to develop fighters, but elitists. Elitists who go out and become the new apologetic individuals, the new buffers between the ruling class and the masses. Andrew Young is a good example. If we really understand what we are doing then we won't have to be apologetic. We don't have to be apologetic, we can come straight down and say, what we are doing is fighting guerrilla warfare up inside of these institutions. Anybody that is really trying to develop students will go out and fight for their community. You've got to be doing guerrilla warfare, because there is no other support for what it is you are doing on the rest of the campus.

One of my students was telling me in the seminar I have, that I was teaching stuff that is in total contradiction to every thing he just heard in his class. I mean do you understand. You should hear some of the stuff

these people are teaching our students. I mean you got students believing that slavery was bad, but there were a lot of good slave owners in there too. I heard a definition today of profit in an economic class, that a profit is a surprise. You know, something they didn't know they was going to get. You know what I mean. It came out over and above what they thought it was going to be. Now we laugh at these things but this is what is being put into our students minds. Not at any point in time are you going to work to counteract that, like you should be doing. That's what it amounts to. But you see what I am trying to get you to see is to do that. We've got to come to grips with ourselves, you know what we're about, the people on the staff, the directors, and the associates and all these different titles they have given us. I mean we've got to come to grips with where are "my roots." Who's side am I on. You see you can't be on the inside and the outside too. See you can't take a position on nothing. "I believe what you said is right." You get so wishy washy you just like putty, you don't have no position, you just sway with whatever sounds right.

Now, if that is what we're going to be about, then I think that the future of our centers is bleak. I may be just totally wrong, but I see real fights coming in the next few years over the continuation of these centers, over the direction, over all of that and unless we use these types of conferences to begin to sharpen our political views, sharpen our understanding of what the battle lines are going to be, sharpen our own understanding of what we're about, then when that battle does come down we are going to be ill prepared. Now if we keep coming down to these conferences and bogging down on this and that, we're not going to develop a clear strategy

for our continued existence and survival. We're going to be in trouble and we better start using all these conferences to map our general strategies to develop constituancy, and to maintain our continued existance.

Maybe I have raised more questions than I have answered, but then maybe that is why you can be a keynoter. You know what I mean. I hope I have raised some things that you don't agree with but at least maybe you will start thinking about some of these things and maybe in trying to destroy some of my arguments, you will come up with something that will in fact help our development. But I do believe that all of this is related to the question of a continuing struggle.

I would like to leave you with some words by Frederick Douglass; something I end every speech I ever did because I think it embodies what I am really all about. Frederick Douglass said that,

> "If there is no struggle there is no progress. Those of us who profess to favor freedom, and yet deprecate agitation, are men who want the crops without plowing up the ground. They want rain without thunder and lightening. They want the ocean without the awful roar of its many waters. This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but it must be a struggle. Power concedes nothing without a demand. It never did, and it never will. Men may not get all they pay for in this world; but they must certainly pay for all they get. Show me the exact amount of wrongs and injustices that are visited upon a people and I will show you the exact amount of wrongs and injustices that are endured by these people and these wrongs and injustices must be fought with words or with blows or with both because the limits of tyrants are prescribed by the endurance of those whom they oppress."

Thank you very much.

Thunderous applause.

SESSIONS

BUDGET JUSTIFICATION FOR MINORITY STUDENT PROGRAMS

By

John Messing

Director
P.R.I.D.E. Office
UW-Stevens Point

Question - How successful do you think you will be at justifying a Multicultural Center to the general student body?

Messing - I think we know from past experiences, simply bringing the students to campus and saying sink or swim isn't going to do it. Sure, once in a while one student or another will get turned on, but that's the exception rather than the rule. I guess what I'm questioning is the use of the word "justification". Might not "explain" to them be a better term. There are people who are going to say that there are a lot of reasons why they shouldn't be trying to justify, what to them might be a lost cause. I didn't say it was easy. In fact, I'd like to pick up on that. I think that's one of the toughest [issues]. Maybe that's why we neglect it.

Audience Input - The reason for Multicultural Centers, I think, is the absence of general student activities on campuses that address the needs of minority students. For example, on campuses in the predominantly white universities, most of the programs are for the benefit of the majority so there really is a need for that type of backup. Now, if there were a change in the faculty of the staff of the union, there wouldn't be a need for a Center.

Audience Input - I do agree that justification is a very complicated thing to do because some days you feel like you have to justify your ass. I think exposing the student body to the kinds of programs, you are sponsoring will help you get closer to the people who control the dollar.

Question - How many of the white students do you think realize that there is even anything missing?

Messing - Unfortunately very few. I think that with this in mind, even though I have a definate concern for minority students, I don't turn off if a white student comes in with a problem or a need similiar or the same as a minority student. So, I am approaching this from the angle of exposing them to the kinds of things that are available that other groups of people have done in this country or doing at this time.

Audience Input - I know, we had the same experience. We didn't want to stigmatize our students for using some of the things we would create, so we opened them up to white students and darn near got squeezed out. I think you must convince the general student population, that your programs and activities are needed by all the students.

Question - Do you think the name change within a university, let's say from [the Ethnic Center] to Multicultural Center or whatever it is, would justify some more money? How do you feel about a name change within the same program?

Messing - I don't really think changing your name is going to make that much difference. It may to some people that have got a hangup or something. There was throughout the UW system for years, "Minority/Disadvantaged" programs. I have problems with that as a name. I've got a lot of problems with disadvantaged student programs, but those are my own personal problems. So far as justifying what you are doing, I'm not sure the name means that much.

Audience Input - I think in some cases, that is very definately true. I think what happened is that the Black House, the Native American House, the Black Centers, the Chicano Centers, and so on are obsolete. Multicultural Centers as a term is a lot easier to talk about because everybody comes from some culture of some kind. It doesn't exlude anybody. I think that you have a real good point. It depends a lot on whether your term seems to be exclusive or not. As far as calling it a Multiculture Center or Educational Opportunity Program, I don't know, I think it depends on who you are dealing with and what their past experience has been.

Question - How do you convince institutions that have no minority programs of any sort (especially since they've been without it and are used to not having it) to establish some programs? [They say], if we got along without it, why do we need it now as an excuse for not funding it.

Messing - I think for myself, someone else may have some other ideas or input on this, it comes down to what I was talking about. How can they call themselves educational institutions when they aren't providing a real education, that relates back to the real world. I don't care where the institution is, where they're getting the student body from, they aren't going to stay there forever. Students are going to have to go out and deal with the real world, which is a multicultural society. They are doing their students a disfavor.

Audience Input - I think it is also good to look at other schools in the surrounding areas and request minority faculty to send in some mail or come to visit the campus and gradually your administrators will find it okay. Someone from Parkside visited our campus and we didn't really have anything to show them. We have to go and do a little house cleaning so that we have something to show. It pays to be familiar with the people in the system and familiar with those on your Board of Regents. Pick up the phone or type a letter and tell them about some things that they can themselves do to switch things around. When they are on campus, invite them to stop by.

Question - Most of the ideas expressed, are based on the assumption that there is good will somewhere along the line. I would like to hear some institutional strategies that are not based on the good will of somebody, be it on campus or somewhere else, I would like to hear from somebody what they have done that is not based on good will.

Messing - Okay, fine. Before I answer that, I hope many will want to respond. I sure didn't mean to imply that this was based on good will. I was bringing out ways to create that good will. Regarding some of the things that we have been talking about are strategies that appeal to very selfish interests.

Audience Input - I'm from Utah. This should be the training ground for it. In reference to working in isolation... every community program at the University of Utah in the past few years, has been initiated by the Ethnic Center: the commuter service which now has been expanded to cover housing for every student coming on the campus; the programs that were available to the more disadvantaged students that are now available to the twenty one thousand on campus; and the tutoring program that was put together by us that now is available to all students on campus. When you present a

program, you have to show how it is going to benefit one specific group and the whole at large. That is, you're expecting in the tutoring center for example, that it is initially going to help ethnic students, but then it is supposed to be expanded. You're going to use it as a pilot program eventually for the whole student body. You are always talking numbers.

Audience Input - It may be a reality, that in order to get this program started, you're going to have to open your doors to the general population. What do you do about a program that was instituted for minority students and was expanded to include other people and taken over by the general population? Somewhere along the line, the minority student finds himself pushed out the back door once again. I think that is a problem we have to face also. In opening that program up to the entire university, we do face the problem of having the minority student pushed out.

Audience Input - I think that is just what's in mind by opening it up. The programs are designed for minority students. We should keep that focus point always in sight. Just let in enough people to be used to your advantage and move on.

Question - Is there anyone here who dealt with this, where you had a service and didn't limit it and actually got squeezed out? It would be interesting to see how you recovered.

Audience Input - We almost lost ours. You always have to stay on top of the situation. It is very embarrassing for an institution to recognize that you instigated a program that they have taken over and it worked out.

Question - How did you handle this. I assume you did, since you're here.

Audience Input - By going to them and saying that we began the program and we agreed to expand it to include the whole university. But, the agreement

was that a certain proportion of the funds for the program are to be earmarked specifically to take care of the ethnic students on the campus.

Audience Input - I think that as a policy, dealing with administrative people, you have to always get things in writing. Their word isn't worth anything.

Audience Input - There is one area that is going to be a bit of a problem. If you offer to help with financial aids, you probably will be swamped. There are going to be some students with some problems that can be helped with financial aids, but I don't know. We kept track, particularly at the beginning of the semester, and fifty percent of our traffic has something to do in some way with financial aids. That is your general student traffic.

Question - I am in a Voc-Tech type of situation. What would you advise for a program of students that are there from one semester, to one year, to two years, and how are you going to advise them during their stay; because it's harder to get any kind of identity going with people who are there on a short term basis.

Audience Input - Short term Wisconsin Voc-Tech schools have no residence, so the kids are scattered all over. They have schedules that keep the majority of the students apart at any given time. It certainly is a problem, I don't have any suggestions. With all this brain power, we should be able to come up with some. Your main problem is you have the kids for two years at the most, and then you have 12 month ard 18 month programs. A lot of programs are filled up, so the students can hold jobs while they're attending school. I think it is impossible that a Voc-Tech school can have a dormitory situation so you don't have that kind of handle on it. How do you get a program started. I don't know.

Audience Input - I guess maybe we should reflect on what the speaker said. Sometimes you are unable to start with a group, you have to work with a small number and do what you can.

Audience Input - We have had in the past, a minority student union for our clubs and organizations. The problem there is, we work out of two campuses and it is difficult to find an opportunity for everyone to meet. We tried meeting after school, we tried meeting during lunch hours, we tried meeting at others homes, and it's a very difficult type of thing to get going and to sort of generate some enthusiam for. You can provide a film, a slide presentation, etc. Okay, like I say, it is difficult to get your own students together at any given point at any given time.

Audience Input - Let's expand on that. I'm having the same problem. I'm at a four year institution and we don't have dorms either. I'm at Parkside which is between Racine and Kenosha. The busses stop running after 6:30 in the evening. Only one bus on Saturday and no busses run on Sunday, and we're right in between two communities. So, the problem is not just at Voc-Tech schools. I've seen some programs start from not much more than a bulletin board where at least the students know that there was going to be things of interest to them. You can graduate from there, to getting some place, somewhere in the general student traffic pattern. I don't mean out in the utilities building or someplace like that, but where the students feel free to drop in at and at least speak to each other. Something like a message center. Sometimes it is a place to start. If you have two campuses you can do one or the other.

Audience Input - It is very difficult. We need something with visability. We have something like five minority staff and... when I see another black

person, I get excited. We've got one in a teaching capacity, one in an advisory capacity, one in a secretarial capacity and two in janitorial capacity. These are on one campus. There are none on the main campus. It is very difficult for me to sit up there and plan hours. When people ask what we do, well, we've got a half person here. It is very difficult to see where even the institution is making any progress for minority people.

Audience Input - You know, I understand you. We don't even have any black janitors. My protest started after being there the first three months. I felt that the institution had not made a commitment. It was a mad house. The only thing that was going on were the Green Bay Packers, and none of them had asked me out on a date. I found it was safer, more realistic for me to deal with the kinds of things I thought ought to be done for the students. Often times we had meetings with Black and Native American clubs. Maybe five or six would attend out of the 50 or 60 enrolled. That was very disappointing, but I felt that there were things that needed to be done. Whether the students had taken the opportunity to be exposed to them was something that they had to deal with. Some times, my mail rate was just out of this world, sending letters and minutes of meetings. At least, they were informed. It's hard to see any progress. Every now and then you feel a little down. Don't judge it on the overall basis, just outline a program that you want to develop and work for it. Be prepared, if it happens that six people are reached, that is not a great amount, but at least the attempt is made. That is the only way to keep doing your thing.

Messing - I think another thing that some of us forget sometimes, is that we have Placement Offices that may be of some help. I don't want to get into how sincere they are, but all these companies want to be on record.

They will write the Placement Office and say they are particularly interested in interviewing minority students in different fields and so forth. That's real good, it gets them off the hook. A good placement director has some kind of career counseling information about jobs and so on. You may be able to get some kind of financial support out of them for certain kinds of activities. So that when they get that letter from companies they can respond; we have some minority students majoring in that etc., and kind of knock them off their feet. Usually the placement director is really happy because you are helping him to do his job better and you're going to have his support if you can work something out.

Audience Input - We've started a Newsletter. We want to get it going as soon as possible. We'd like to get some activities so that the students on the campus know that we exist. Hopefully, that will bring some of the people into our program.

Audience Input - It's kind of hard to start an organization for the students. At Parkside, they've had some problems hanging on to students, period. It's kind of hard to just say, "we have your information and we'll help you." You have to go out and grab the students out of the hall almost. That way, you also find that some of them were interested in it, but they weren't going to do it because other people weren't going to do it.

Audience Input - We have the same problem at Whitewater, but what we did for the last two semesters is sponsor a workshop called "Dependent and Independent Services." Students who were having trouble filling out their forms, etc., were helped at the workshop. You'll find a lot of students participate in this. If you can help just one student, they are apt to say to another, "Why don't you go see so-and-so, he really helped me out."

It will build slow that way. Sometimes, we have to create problems. Often times, if a student is having problems with an instructor, I drop them a note and say several of your instructors have called. I don't have to use a name, and you must see me by such and such a time and date. They show up when they're worried about that dollar. I'm telling them I am concerned about them. I'm over the hump of the initial reason to be there. You have to trick them; you have to lie.

Question - What about minority community centers? Could you tell us about some of your experiences?

Audience Input - We are a community-based educational program. We have different businesses, like Flint put out an ethnic calendar or pay for tickets to activities that are coming up. We go to them for our students. At one time, they were putting out Native American calendars, Chicano calendars, and Black calendars. We have oodles of boxes, hundreds of them, and we'd give them out to every client who came in or we would take them where we were going and give them out. If you give things, people start remembering you and they will call you up and they will say you got any free tickets to this or do you have any free this and that. That way you can start generating an interest and you leave your cards where ever you go. Sometimes, even if it might be a long dry period, there are occassions where the student will find that card and remember that at this meeting, you said something and it sounded like you really cared, so maybe he'll give you a call. It might be few and far between when they remember you, but occassionally they will call.

Audience Input - Good, and I'd like to add that, spend a buck and a quarter and get a rubber stamp with your name and address and phone number and anything you got; stamp the hell out of it. You expect the student to rip it off...it's there then. It's good advertising.

Question - What about using minority students to expose other students and that kind of thing. I think it's very dangerous sometimes.

Audience Input - Yes, I agree. I had a student who almost failed out of school because many of the liberal instructors said to him, "You have experienced this. We want you to talk to this class or that class." The student gets so involved in being a king or a queen for that particular two hour class, they forget that they are there for an educational experience and not for a stage show.

Messing - It is extremely dangerous. That is why you have to handle it with kid gloves. Okay, thanks very much, our time is up.

MULTINATIONALISM Vs. MULTICULTURALISM

I'M NOT INDIAN, I'M ONEIDA

By

Christopher Johns

Minority Affairs Specialist
University of Wisconsin-Oshkosh

Multiculturalism has grown rapidly in the past several years and appears to be reaching full fruition with the convening of this first national conference on the future of such programs. It appears that our multi-racial, multi-ethnic society is getting away from the practice of pre-judgment of character based on race and/or ethnicity, at least insofar as these programs are concerned. Multiculturalism seems to be an ideal goal for all those people who wish to be part of the American dream of a society with freedom for all.

There are a few problems with the establishment and structure of programs under the multiculture concept, and there are some real or imagined problems with Indian participation in these programs. Right from the start, we tend

to make a mistake that alienates Indian students from participation solely because of the assumption that "Indian" refers to one fixed race of people. So we incorporate "Indian culture, Indian food, dancing, art, mythology," etc. without allowing for the diverse and varied nature of "Indianness." The people who rediscovered America in the 1400 and 1500's had names for themselves that indicated a recognition of a common identity. Whatever part of Europe they came from, however deep their political divisions, they recognized that they were European, sharing a sense of place (homeland), and differentiating themselves from people elsewhere. They had religious arguments (and occasional wars to prove whose side their god was on), but they all considered themselves Christian. They may have spoken different languages, but their root was Latin. They were intensely nationalistic, but recognized a shared historical experience.

The men whom the Europeans discovered on this continent seemed to have no such common ideas of themselves. Their religions were tribal, their sense of place was localized. They did not share a universal language, nor a known historical experience. In fact, the indigenous cultures were in many respects far more diverse than those of their discoverers. Some of the cultures were farmers, others were hunters and gatherers of fish. Some were patrilineal, others matrilineal. All had their own gods, heroes, and explanation of creation. Each had its own conception of acceptable and unacceptable social behavior, and they had their own name for themselves. Despite certain very broad characteristics shared by most of the indigenous cultures - such as the dance as the central form of religious and social expression - loyalties rested with the tribe, band, village, and locality. To these diverse people, the

Europeans gave a common name - Indians. It must be noted that the name came from the Europeans, not from the people themselves. On the whole, the name "Indian" lacks the rich and deeply rooted association of tribal identity. The tribe represented the way of life of the people; Indian was a way of differentiating nature from European.

So we can see that, among the people labeled "Indian" there existed and still exists today a great variety of cultures. The task for any multicultural program then is to eschew convenient grouping, and recognize and promote the inherent diversity of indigenous peoples. As a member of the Oneida Nation, I am Indian only in the sense that that label distinguishes me from non-Indian. But my loyalties rest ultimately with the Oneida Nation. There is no easy way to deal with this categorization. It is a highly individual thing that must be met on an individual basis. Multicultural programs can only educate the non-Indian as to this diversity, and deal with the different cultures according to the tribal make-up of the area where the program is located and the student population.

Many of the Indian students we come into contact with are acutely aware of these differentiations. Indian people today are highly political, owing a great deal to the relationship of Indians to the rest of society and the present reservation system. Arising out of that relationship are attitudes and feelings which must be dealt with by our programs. Indian people have been granted a number of political concessions, for various reasons. These concessions enable Indian people to choose a lifestyle that suits their individual and collective needs, and supposedly guarantees their security in that lifestyle. So it is up to the individual to choose and develop for himself or herself a way of life that can be totally

"Indian", non-Indian, or some combination. It is rare to see a traditional Indian person on college campuses, much more common to come into contact with people who have chosen the non-traditional lifestyle. We, in academic support services, are most likely to work with Indian students who identify as Indian, but want or need a non-Indian education in order to cope with the non-Indian world. Because we claim to represent all cultures, we must be aware of these attitudes and the reasons for them. Again, it is not our place to try to change these attitudes, but rather we must protect and encourage our students in whatever lifestyle they have chosen for themselves. We must provide social and cultural outlets, but respect the rights of those who do not wish to participate. This should not be seen as any kind of failure to motivate on our part, but as a major achievement in understanding.

From the Indian point of view, multiculturalism is a lofty ideal. Cultural pluralism, we sometimes forget, was a reality on this continent long before the European invasion, but with one important distinction. That distinction is the control (not ownership in the Anglo sense) of land. The Indian lifestyle was and remains intimately tied to the land of their origin, the place that fed, clothed, and housed the people for centuries. As long as that land was secure, co-existance and cooperation were possible. But without the Mother, Indians are a displaced people, not really at home anywhere in the new society. It is not hard to see that Indian people as a whole are in a transitional process, trying to secure for themselves a place where they can once again live in harmony with all living creatures. Multicultural programs must recognize this fact, because the people who are leading this movement to a new future are our students. We will play an important role in this evolutionary process simply by providing support

and encouragement. But the guts of the struggle lies with Indian people themselves; the solution is theirs alone.

To sum up, we must learn that Indian people are [culturally] different, want to be different, have the right to be different, and most importantly, are secure in that difference. It is our task, as promoters of cultural pluralism, to educate the larger society that being different is not wrong or un-American, that cultural differences are our strength, not our weakness, that each individual has something important to offer the rest of society. It is not enough to be aware of these social facts, we must live them. Multicultural programs can lead the way to true freedom and equality for all, as long as we affirm our basic humanity first, and treat all differences as strengths.

DISCUSSION

Most of the discussion focused on the political relationship of Indian people to the U.S. Government, and the impact of the backlash movement on that relationship. The paradox of pending legislation (H.R. 9954, 9950, 9951, etc.) seeking to make Indian people as equal, in terms of rights and responsibilities, as non-Indians when Indians are already citizens with the same rights and responsibilities was discussed. The individualized approach to Indian cultural pluralism was stressed.

BROTHERS AND SISTERS GONNA WORK IT OUT

Presented By

Panel Members:

Mrs. Lady Campbell
Mr. Luther Rodriguez
Mr. Richard Maxwell
Ms. Maude Toney

Wisconsin Educational Opportunity Center
Milwaukee, Wisconsin

As you see our slide presentation and listen to the presenters, you will see that our theme is more than fitting - Brothers and Sisters Gonna Work It Out. Before we begin our program, we will show a slide presentation of our Milwaukee North Side Center, aimed at recruiting black students. The slides were photographed by Roy Evans, one of our students who is now enrolled in the University of Wisconsin Law School at Madison. Our recruiter, Ricky Reed, is now employed as a District Sales Manager in North Carolina for an auto company. Our superstar, Joseph Evans, is now a high school teacher for the Milwaukee Public School System. We use this

slide presentation when we are recruiting in high schools, churches, and other community organizations to introduce the Center. The narrator is Mrs. Lady Campbell. After the slide presentation, each member of the panel will make their presentation, and after all the presenters we would like for you to make comments, ask questions, make suggestions, and whatever. Now our slide presentation.

Narrative from the slide presentation: After you have graduated from high school what are you going to do? What next? Are you going to spend your time on the playground imagining yourself as a superstar? As Dr. J? Are you going to work it out? Everyone who desires to become a superstar should remember that only one in every one-thousand becomes a member of a national association basketball team. When Ricky, WEOC's recruiter, once had to face the same question asked above, Ricky's answer was found through WEOC's challenge search program. After Ricky was recruited, he enrolled in college. With our help he was able to get his degree. Remember, this wasn't easy for Ricky. He had to learn good study habits. He took advantage of the college's supportive services program when he needed it. Ricky shared his experiences with our aspiring superstar. He brings our superstar down to earth or literally down to asphalt. Our recruiter Ricky, had to leave our superstar after telling him about our Center; but brought him in. The superstar is introduced to the center's secretary, a very important person to our clients. After introductions, the secretary gives the new client our intake packet. She explains how it should be filled out. After completion, he returns it to the secretary. She then introduces our client to his counselor. He is then taken to the counselor's office. Here the counselor discusses the client's educational interests and goals. The clients are

encouraged to talk about whatever technical schools, colleges, or universities they are interested in. The counselor shows him brochures relating to the fields our client has expressed an interest in. A large and varied supply of up-to-date brochures, pamphlets, catalogs, and forms are kept at our offices. Often the counselor will call a college or university for additional information when necessary. While waiting, our client's dreams become more realistic. Our client has worked it out. He's worked it all out. So brothers and sisters, open your ears to the fact, what brothers and sisters need, the educational centers got. Let's all join hands and work it out. (End of slide program).

We hope that you have enjoyed our slide presentation. When we go into the schools, students relate very well to that slide presentation. I will give you a brief history about the Wisconsin Educational Opportunity Center and after the history, the other presenters will discuss the following in this order: Lady Campbell, "Four Years of College Isn't For Everyone"; Luther Rodriguez, "The Bilingual Student"; Richard Maxwell, "Clients With Drugs or Correctional History"; and Maude Toney, "The Other Clients We Serve - Who They Are, How We Help, and Where Are They Now".

The division of Educational Opportunity, one of three divisions of the Higher Educational Aids Board, is responsible for the administration of state and federal talent search programs. The talent search is designed to serve students from minority non-traditional and disadvantaged backgrounds in the urban and rural areas of this state. Emphasis is placed on communities that are characterized by high concentration of secondary school drop outs, low level of post secondary schools attendance, and attendance culture. Emphasis is also placed on our capacity to meet the particular needs of

groups whose needs are acute, such as welfare mothers, returning veterans, people who have been out of high school over ten years or longer, and persons with correctional historys. The Wisconsin Education Talent Search Project has been in operation since 1967. The first year of the program was instituted jointly by Marquette University, Milwaukee Area Technical College, and the University of Wisconsin-Milwaukee. It was transferred to the Higher Educational Aids Board (HEAB) in 1968 in order to bring the project state-wide recognition and implementation. One of the main reasons for this transfer was that students were placed by the project in colleges and universities located outside of Milwaukee, and frequently out of the state. It was believed that students could be better served if the project was related to an agency with broad responsibilities within the entire system of higher education. Furthermore, nearly all the students served by the project needed financial aid. The Higher Educational Aids Board, as the state agency responsible for administering the state-wide student financial aid programs, could effectively relocate available resources to the exceptional needs of the students.

Talent Search activities have expanded from a Milwaukee storefront operation on the North and South side of the inner city to a broadly based comprehensive program, serving a primarily black population. However, substantial numbers of white, latin, and other minorities are serviced.

The Southside office, located in the heart of the Latin community, serves primarily Latins, whites, and to a lesser degree black and other ethnic minorities. The Milwaukee office also serves students located in Waukesha, Washington, Ozaukee, and Jefferson counties. We also have an office located in Racine. This office serves students in Racine, Walworth,

and Kenosha counties. The offices in Milwaukee and Racine are somewhat similar in that they have a greater impact than the out state office. The out state offices are located at Ashland, Eau Claire, and Wausau, primarily serving the rural poor whites and the American Indian population. There are 34 counties served by the three out state offices.

Lady Campbell - Four Years of College Isn't For Everyone. My topic is, as Mrs. Gutter said, Four Years of College Isn't For Everyone. Rather than go to the library to dig up statistics to support my topic, I decided to make a mini survey. I used myself and my own clients to see if the results would support my contingent. I chose the week of February 6-10, 1978 to run this survey. During this week, 45 clients came into the office to see me. In this survey, I did not include my telephone counseling sessions. Of the 45 clients I served, 35 were between 17 and 27 years of age. Ten were between 28 and 52 years of age. Twenty six of these students are presently enrolled or plan to attend a two year technical institution. Nineteen are attending or plan to attend four year colleges.

As you can see, many of our clients are young men and women just out of high school, just beginning on the road to their career. On the other hand, many of our clients have been out of high school for many years. They have been employed for years. Some come to us because they want formal, technical, or college education so they can qualify for better jobs and higher pay. Others have worked for years and are miserable where they now find themselves. All our clients, old and experienced, or the young inexperienced clients have one thing in common, they recognize that education holds the key to their future. They realize that education means additional opportunity, and a more meaningful and productive life. So the majority of our clients

have specific educational goals when they come to us. They know what they want. Many of our clients have worked in the community for years trying to create greater equality and opportunity. They have held positions of responsibility but suddenly find that in order to hold on to these positions of authority or to gain promotion, a college degree is necessary. Doesn't all the years of experience count for something, they ask us. Isn't there a program where they can obtain credits for prior experience. They can't stop work and spend four years in college. We tell them about the University of Wisconsin-Milwaukee Community Education Program. They can combine school with work, attend evening classes, and get credits from their prior experience. One of the colleges we deal with offers a weekend program for women. Those enrolled in this program go to college every other weekend. This program is good for women of all ages who want to earn a degree but are unable to attend regularly scheculed day or evening classes. Many of our clients, young and old, want a program designed to prepare them for employment in the shortest possible time, sometimes less than a semester.

Other clients want to get a two year associate degree. Persons who plan careers as technicians, para-professionals, or general education, enroll in the two year associate degree programs. For example, one of my clients in my mini-survey wanted to become an industrial safety technician. Another wanted to enroll in a two year accounting course. I had a 43 and 52 year old who wanted to become social service aids; a two year program. A 51 year old wanted to enroll in a two year general education associate program.

What about the person who wants to become a computer programmer, but dropped out of high school and doesn't have a high school diploma. You must have a high school diploma or a GED high school equivalent in order to

enroll in computer programming. Some clients want to get their diploma as quickly as possible. To these people, we suggest a GED program.

For those who want more in-depth high school courses, we suggest an adult high school program. These two programs prepare the students for whatever programs they want to enter whether it is a six week student certificate program or a four year college program.

Because we are a community based program we must be versatile, ready to help whenever and where ever we can. Our program has been in the community since 1967, as Mrs. Gutter mentioned. The identification of our program within the community enables our clients and members of the community and recent high school graduates to seek our services without reluctance. We try to keep a line of communication open between high schools, community agencies and churches so there will never be any hesitation in seeking our services. We try to expand and increase the opportunities available to our clients. We strive to be open and sensitive to our clients' needs whatever they are. To one client, to become a short order cook represents a cherished goal. To another, to become a pharmacist is her cherished goal. We at the Educational Opportunity Center, believe that both goals are equally important and we try to help our clients attain their goals.

Another of our functions is helping our clients obtain financial aid, by identifying financial aids resources of various types and helping them apply for these funds. Many of our clients are poor and could not go to college or technical school without financial assistance. We are often invited to high schools to talk with juniors and seniors about our program. After giving our presentation, the students ask the usual questions dealing with financial aid; how to apply and things of this nature.

During one presentation, a young man stood up and told Mrs. Toney that he didn't need a college education because he planned to become a pimp. Everybody broke up laughing, but they didn't figure on Mrs. Toney. She waited till everyone stopped laughing. She told the young man that she begged to disagree with him. Although he was handsome now, how long did he think he'd keep his looks before another young man comes along trying to take away his turf. If he didn't know anything about investing his money to take care of himself after he passed his prime, what kind of work would he be able to do when this ladies desserted him? Would he want to work in a tannery or a factory and spoil those beautifully manicured hands? The same people who are patting him on the back now, telling him how cool he is; or the young ladies who ooh and ahh over him now, will ooh and ahh and pat someone else on the back when he can't come across with the things money can buy. She told the audience it was important to look ahead and not to be blinded by youth because being young is only a brief period in your lives. If they feel they want to come into our offices for help, we will be there to help in any way we can. If the young man changes his mind and decides that pimping offers a shaky future we are there to help him attain his alternate goal. Hopefully, the young people at that meeting will realize that dreams help us get through dull, mundane days. They have to get it together and think about their future. Four years of college isn't for everyone, but it's for some. We at our Center, help the client who wants to go to a four year college or university as well as those who want to take a brief course or a two year course. What ever educational goals our clients have, we want them to know that they are important. We care. We want them to attain their goals. We want to help them work it out.

Luther Rodriguez - The Bi-lingual Student. I will be talking about the bi-lingual student. I would like to discuss some personal observations I have made on the bi-lingual student in my work as a counselor. There are ideas and attitudes which I have developed through personal experiences in education as a Latin. The bi-lingual students (Mexican-American; Puerto Rican) are a very unique minority in the school system. They are usually good students despite cultural differences.

The problems which have arised are compounded by language difficulties. This may be an advantage or disadvantage depending on the circumstances. The student who has mastered both English and Spanish has an advantage. However, most bi-lingual students have mastered neither language. They have been raised in a school system which has neglected their language, and told them not to use it. Yet Spanish is the language of their culture, their home, their neighborhood. English has offered little positive reinforcement to the Latin. The English speaking people usually reject him, his language, and his culture. The English language was frightening. The lack of understanding of the language often placed him in jeopardy in the school and the community. If a student cannot really express his feelings, needs, and hopes to a teacher, he cannot benefit from the educational system. As a result of this history, the Latin student is usually very timid and very hostile toward the educational system.

As a high school student, the bi-lingual student faces a question of identity and goal direction. Most of the traditions, languages, religion, and other aspects of his cultural identity are rejected by the society he must enter as an adult. This has an effect on the Latin student's self concept. The lack of self confidence for the bi-lingual student seems to

be a predominant problem. Our society requires that they grow up to play roles that are different and to develop expectations which are often rejected by their culture.

There is little or no motivation to seek higher education. The conditions of most of their families have led them to feel, for the most part, that some form of manual labor is what the future holds. Bi-lingual families often are not oriented to the rewards and merits of higher education explorations. They simply want their children to finish school and get a job. Traditionally, it is the role of the child to work and help the family financially, as soon as possible. Going to college is too long a wait. He is often not motivated by self improvement, family direction, or by a teachers' encouragement.

Our objective is to assist this student by making him aware of his options and the aids and services available. We assist him in his investigation of realistic goals, based on his abilities and interests. We can make him aware of the opportunities available to him beyond pushing buttons in a factory or harvesting tomatoes. Unless, of course, he chooses freely to do this. Once he is conscious of his desires, abilities, and interests, he can begin to investigate the areas of education open to him. We can work with the parents to help them develop positive attitudes toward their child's educational goals. We must not forget the student who chooses to go to Voc-Tech schools. We must help him to seek out these services also.

Hopefully, the institutions of higher learning, will deal with his cultural identity. They must provide him with Latin activities, Latin speakers, etc. They must help him become an insider, therefore avoiding the problems of loneliness which could interfere with achieving his goals.

I will end on a positive note. Things are beginning to change for the bi-lingual student in high schools and colleges. In the future, he will be better prepared because people are beginning to deal with his special needs.

Richard Maxwell - The Clients With Drugs And/Or Correctional Histories.*

The name of my topic is "Clients With Drugs and/or Correctional Histories." I had this all typed up and I was going to read this to you, but I think I could stress it better by telling you.

1. Ex-offenders serve as counselors for the programs because it was felt that he/she could relate better to the clients enrolled in the program.

2. Counselors visit the prisons and directly assist inmates with filling out application and financial aid forms to universities.

3. Information and referral services are provided by the counselors. They assist ex-offenders with a variety of services.

4. There are four relief centers in the city of Milwaukee that are available to the ex-offender.

5. Several of the more prominent problems faced by the ex-offender are: (a) Readjustment to society, (b) Lack of supportive services and adequate counseling on most campuses, (c) Inadequate financial aid support, (d) Inadequate employment opportunities, (e) Alienation and isolation from general campus community, and (f) Housing discrimination.

Maude Toney - The Other Clients We Serve-Who They Are, How We Can Help, and Where Are They Now.

Our services are provided for students in the Wisconsin Educational Opportunity Program who are disadvantaged one way or the other. We provide counseling to the students who have a desire to seek an education, but

*Only the highlights of this segment of the panel are presented

are unaware of the opportunities that are available to them. These students are referred to our office by high school counselors or other students. The potential student may be an adult who has been out of school for 20 to 25 years or a student who may be graduating from high school as Mrs. Campbell stated in her presentation.

We must use different methods in providing counseling for these students. We must discover through communication, student needs and how we can help them meet that need. We assist parents and students in completing the federal and state financial aids forms. The students and parents may come to our office many times before the forms are completed. We serve as a liaison person between the financial aid representative of the colleges and universities; and the parents and students, to work out a relationship between our office and their institution to better serve our client. We work with financial aid representatives from colleges and universities in other states with the Wisconsin State Loan Program. We go out into the community and churches. We set up financial aid workshops for the parent and student. We also give demonstrations and lectures to scholarship committees. We use peer recruiters to recruit students for talent search programs. Our counselors go out into the high schools, institutions, half-way houses, and other agencies where young people can be found. We plan field trips to post secondary institutions throughout the state, giving students exposure to campus facilities which gives them a chance to decide, if they want to pursue a college career. We encourage the dropouts to return to school whether it is basic education, high school, or the GED program. We have been in the community so long, we are considered a part of the community. A line of open communication exists between our organization, high school, university, churches, and

agencies. We are beginning to get brothers and sisters, cousins, and even mothers as students. We are open, considerate, and relate to the old as well as the young.

I myself, am a part of the opportunity center. I'm older. Three and one half years ago, I went back to school after being out for 30 years. In my history at UW-Milwaukee, my professor made a comment. He wanted to know why old people returned to school. He said they are really wasting their time. I got angry, and I gave him a long hard look. He realized I was not pleased. He looked at me and said, "Well Maude, what do you have to say?" I spoke and said, "Why not? The oldest adults have just as much right to an education as the young adults." To this, he had no answer. But he turned to the subject of farming, so I stopped him there, because I didn't like the idea that he would make the statement that an older person had no business in school. We do have something to offer, and as I stand here, I am proud to say I received my BS degree in December of 1977. It was not easy, but it is possible.

Here are some of the students who came through the Wisconsin Educational Opportunity Program who graduated from a university, college, or technical school and are pursuing their educational goal in a specific field. Vicki Simmons, our missionary, graduated from Bishop College in Dallas, Texas; Pamela Reed, registered nurse, graduated from Alberto College in Milwaukee, Wisconsin; Roy Evans, law student, attended UW-Madison Law School; Clifton Owens, practicing law in Milwaukee, graduated from UW-Madison Law School; Evaline Segirore, teacher at South Division High School, is a graduate of UW-Platteville; Eldora Phillips, staff nurse, graduated from MATC-Milwaukee; Alan Newman, a music teacher, graduated from Texas Southern,

Houston, Texas, now a teacher in Houston, Texas; Julia Curtis, a counselor in the Department of Medicine Science at UW-Milwaukee; Victor Valgard, a pharmacist, graduate of UW-Madison, School of Pharmacy; Edgar Bridges, graduate of Florida A & M University, Tallahassee, Florida with a Ph.D. degree; Thomas Bahasky, law student, at St. John's University Law School in Jamaica, New York; etc. This is just a small number of the thousands who have come through our program and gone on to success.

There is a growing concern over retention of students served by the Education Opportunity Program. From our own personal knowledge, one of the components of retention is money. How can a student, coming from a poor background with little or no way of providing for their personal needs be able to stay and keep their academic grades up to the expectation of the institution, if they have to worry about money? I cannot study if my stomach is empty. We do our very best to help these students accomplish their goals.

In my conclusion, I am proud to say that many of the clients we serve complete college and go on to the job of their choice. Many return to the university and college for their masters, and Ph.D. degrees.

Margaret Gutter - In view of the information you have seen and heard, you can see that there is a definite need for minority centers and you can see that the Educational Opportunity Center is a Multicultural Center. Our program has expanded greatly since it began, showing that there is a great need, and we try to meet this need. Our students feel that we are addressing their educational problems, whether our clients are attending college in Milwaukee, Superior, Oshkosh, Madison, Arkansas, Mississippi, California, Texas, Louisiana, or New York. They will call or come to the WEOP. Are there any questions?

Question - Is it more difficult now to recruit ethnic students than it was ten years ago?

Panel - No, it isn't. As a matter of fact, I think that there are more students coming to our office now, ranging in different age groups, than there were ten years ago. Ten years ago, we found mostly 18 year olds coming in. Now we find adults coming into our office that are 25, 30, 35, 40, and 50. We even had one that was 75 years old which proves that they are interested in seeking higher education. We are finding that we can't keep up with the clients that we have. Our problem is getting enough money and staff to serve. We could stay there until 10:00 at night because we have so many clients. Even without recruiting, we get students coming in as a result of word of mouth. In fact, your satisfied client is your best recruiter. That is the case with us. Each of us serve from 15 to 25 students in one day. That is too many students for any one person. I don't mean just giving them advise, I mean helping them fill out applications and contacting people.

I had a client the day before yesterday that's in school at Chicago. She had borrowed $2,500 to go there to school. Instead of being honest with her, and telling her she had a [science] deficiency, [school administrators] placed her in a remedial class. She could have gone to MATC to overcome the science deficiency she had. They took her in because she could get the $2,500. They kept her there last semester. Two weeks ago, they threw her out, because they say she failed the remedial class. So when I called [the administrator] he got indignant about it. I let him know, that if he would have been honest with that girl, she wouldn't be in the predicament she was in now. Now she has that money to pay back. They

have thrown her out of school. These are the kinds of problems we have with students. We spend a half hour to an hour and a half with a client, and you see between 15 to 25 a day.

Panel - I need to stress that we serve students who wish to go to school out of the state of Wisconsin also. We operate the state of Wisconsin Loan Program. It would take us days to tell you all the functions that we render at the Educational Opportunity Center.

Question - What do you do with clients that come in with no goal whatsoever or have goals that conflict with those of their parents?

Panel - I had one client come in with her mother. You know how mothers can be. We tend to want to put our ambitions and goals into our children. Yet they have certain things that they want to do. They haven't made up their mind, but they do know that they don't want what their mother wants. She sat there and her mother went on and on telling what she wanted and telling what she thought the child should do. I asked the student and she said, "Well, I always wanted to be a hair dresser." Her mother wanted her to go and get a four year degree and eventually a Ph.D. That is what the mother wanted, so I said, "Why don't you come in [the mother] for counseling, and I will help you with these goals."

We have other students who come in, as you say with no goals whatsoever. I will say "Here is your chance to pick and choose something for the rest of your life that you really enjoy. Why don't you think about that." They will sit and they will think and then usually they will say, "I have always wanted...", and then they will tell me, "you know, I would just love doing this or that." Usually they do have a goal, but I think they haven't just sat down and thought about it in that sense. I tell them that there is noting worse then going into a field and doing a job that you hate day

after day, year after year, month after month. When I get through with that, they usually come up with something that they would enjoy doing. Then I say that if they do not have the courses that are necessary for those fields, there are always places where you can go and make up those deficiencies.

Question - Is Milwaukee the only city that carries this program in the state of Wisconsin?

Panel - No, we have branch offices in Wausau, Racine, and Eau Claire. We try to serve state-wide. We serve many students through the mail or over the phone.

Question - How do you deal with the hard-core unemployed who may not want to make the sacrifices that are required to get ahead?

Panel - As a matter of fact, I just had a student like that yesterday. He came in and he was interested in a trade, but he didn't want to sacrifice anything for the trade. He just wanted to go to MATC, just walk in and start training without any background for himself. He hadn't even finished high school. I told him he had two strikes against him from the jump. I said you are black and you don't have a high school diploma. I said, "How are you going to walk in and tell someone what you are able to do when you haven't completed high school?" He sat there and argued with me back and forth. I asked him how long he had been trying to find a job. He said, he had been looking for the last six to eight months. I said, "What have you found?" He said, "Nothing. Everywhere I go they say that this is closed or we just hired someone." I said, "Now when you started filling out the application did you fill out the application like you filled this out for me?" He looked at it and said, "Well, I didn't finish high school." I said, "Now if you filled out that application like you filled

out this intake sheet for me, nobody will hire you." One thing that I practice is honesty regardless of whether it hurts or not. I'll be honest with my clients and if I feel they are not equipped for something I tell them out plain and simple - you are not equipped. Then I tell them, if you decide that this is what you want to do, then I will help you.

Panel - You are welcome to come to the community center and visit us anytime if you want to see what we do. You are welcome to come. You need to come one day and you will become well educated with the type of students we serve.

Thank you very much.

THE NEED FOR A CULTURAL TRAINING CENTER

By

Charles Taylor

Director
Multicultural Education Center
University of Wisconsin-Oshkosh

We feel that there is a gulf that exists between academia and the minority community that too often fails to provide students and teachers with adequate skills needed to assist with change in minority communities. We have watched social workers, vista workers, practicum students, etc., go into low income minority communities and spend most of their time "adjusting to" rather than assisting with the serious needs of that community. Culture can be learned.

We think that a Cultural Training Center (CTC) will confront this gulf head on and provide practical and essential techniques for cultural understanding for individuals to implement while working in such communities.

The CTC is designed to make individuals culturally aware and sensitive to a particular ethnic minority community. The CTC will provide leadership training and plans of strategy needed for community organizations. The CTC will also equip a person with specific skills and allow that person to be a community resource.

If you will permit me, let me try to visualize this for you. Let's say a student wanted to teach or be a social worker on a reservation. Let's say the American Indian community needed teachers and social workers, but that the ones they had been receiving came with good intentions but because of a lack of awareness of the Indian culture, (admittedly they had taken several courses on the Indian experience) became frustrated after a while and returned to suburbia. This pattern continued to exist until the Indian community became hesitant to accept any more "outsiders." What is missing to bridge this gap of misunderstanding? Certainly there was a need for the social workers services and he or she went in with the intent to do good; but, what was necessary, we feel, is the CTC. If this person would have gone through the CTC, he/she would first of all learned how to relate to American Indians, learned about the culture, customs, religion and values of that particular tribe. He/she would have learned about survival skills that would have provided an understanding of the Indian community. He/she would have known of community agencies that impact on Indian life and he/she would have had some practical experience obtained from field participation to rely on. Finally, his or her own feelings would have been confronted and his/her own myths, stereotypes, etc., would have been exposed. He/she would have been given useful information on implementing strategies to assist American Indians in their problem

solving sessions. We feel this person would be welcome in minority communities. This example can apply in the ghetto, barrios, or Asian communities.

I'm acutely aware that this all sounds well and good in theory. The fact of the matter is that we are currently working on a grant proposal emphasizing the CTC idea to make it into a reality. I sincerely feel the cultural experiences that white students are getting on our campuses guarantee that they will become a part of the problem. The lack of positive racial encounters has serious implications for the future.

Too many of our campuses are copping out on this very delicate issue of ethnic relations. Some offer a black course here, others a chicano course there. Several states have adopted human relations requirements. In the state of Wisconsin, if you're going to be a teacher or major in education, you have to have so many hours in human relations. This human relations code has a lot to be desired. Racial understanding is too important of an issue to be limited to a course or an unenforced code.

W.E.B. Dubois predicted that race would be the crucial issue of the twentieth century. We're seeing his prophecy unfold. There must be an attempt made to end de facto segregation and isolation on supposedly integrated campuses. The American society continues to be short changed as long as we allow our universities to graduate its students without any meaningful ethnic interaction.

Our ultimate goal is to make the CTC a required program for all college students. Until it does become a requirement, we plan on introducing it through the College of Education/Human Services Department.

It would be offered as a block - one full semester. This semester would be worth fifteen (15) credits. This is done so that the CTC would be the only course that students would take that semester.

The first two weeks of the semester would be the orientation part of the CTC. The objectives of the curriculum would be introduced. During these two weeks, students would meet as a group, for six hours a day, Monday through Friday, for intensive pre-field placement insturction. The curriculum would be introduced during these two weeks. Team teaching would be taking place these two weeks in order to maximize the amount of the subject area to be covered. After this two week period is up, the community placement part of the CTC goes into effect.

For the remainder of the semester, the students would be working in the minority community, assisting with the establishment of social services. Monday through Thursday, they would be in the minority community practicing and living the goals of the CTC. Every Friday, they would meet in a seminar for reinforcement, reassessment, and information sharing.

When a student emerged from this experience, I feel he or she would be comfortable in a minority setting. He or she would be an individual that would be accepted and needed to assist in the sensitive area of race relations in our society. The following diagram more clearly illustrates what the CTC is all about:

CULTURAL TRAINING CENTER

2 Week Orientation	14 Week Field Placement Monday-Thursday Friday: Seminar (Cultural Retreat)	1 Week Appraisal

The CTC's curriculum is one course introduced in the following manner during the two week orientation period.

6 Hours Per Day

Days	1	2	3	4	5
	Relating to Minorities		Survival Skills		Encounter Sessions
	Multicultural Education		Poverty Solutions		Confrontations

Days	6	7	8	9	10
	Encounter Session	Links With Community Agencies And Social Institutions			
	Confrontations	Implementing Strategies For Community Change			

Two Week Orientation Period

Day 1 and 2

Relating to Minorities

-Analysis of the minority environment

-Analysis of community surveys

-Becoming familiar with music, literature, dress, food, etc. (A music teacher instructing an all black class in an inner city school, kept wondering why the black students didn't want to sing Dixie)

-Minority history

-Becoming familiar with customs, traditions, dance, language

-Understanding cultural differences

Day 1 and 2 (Continued)

Multicultural Education

-Multiculturalism defined

-Student will know importance of ethnic contributions to American society

Day 3 and 4

Survival Skills

-With the high cost of living, how do people survive on less than $4,000 a year

-Hustles, murphys

-Consumer information

-Coping skills (dealing with bureaucracy)

-Stretching limited budgets

-Crime prevention; self-protection

-Proper health care, first aid

Poverty Solutions

-Includes background and analysis of poverty in this country and poverty in minority communities and possible solutions

Value Clarification

-Why certain values are irrelevant in some communities

-Blaming the victim syndrome

-Liberation vs. Colonialism

Day 5 and 6

Encounter Sessions

-Power lab game

-Role playing

-Cultural Retreat (Weekend)

Day 5 and 6 (Continued)

Confrontation - Myths, Stereotypes, and Racism

-A frank, very uncomfortable accusatory session. A confrontation of one's own stereotypes and myths

-John Gray tapes

-Discussing individual and institutional racism and sexism

Day 7-10

Links With Community Agencies and Social Institutions

-The CTC will provide its students with background information on agencies that impact the minority community

-The law and minorities

-Analysis of social services available to people

-Social institutions and their affect on minorities

Implementing Multi-Racial Strategies For Community Change

Everyone's heard the phrase "Be a part of the problem or a part of the solution." Well, CTC's should be geared toward producing activists. Let's face it, the majority of students voluntarily enrolling in the CTC will be for the most part activists anyhow.

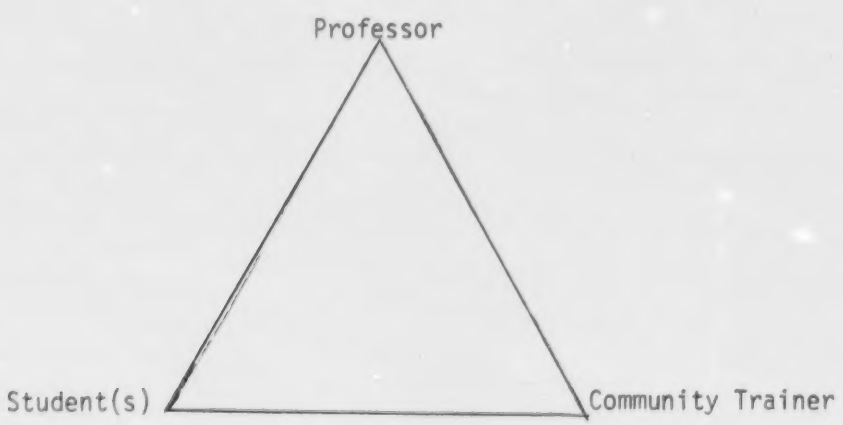
I strongly feel that the CTC should provide people with relevant tools to take into minority communities. Grant proposal writings and funding sources, day care, health clinics, legal aid, information and referral, and organizing grass root groups.

This unit is the final pre-requisite to the field placement experience. This unit will provide step by step procedures of establishing community services needed in minority communities. It will enable a single individual to acquire grant proposal skills as well as organizing skills. The person

can become a resource in any community. Where can you learn to set up food co-ops? What campus in this country shows you how to start a cooperative day care center? Of course, students will not learn how to do those things in four days. They will be given adequate background information and during the field placement experience acquire these skills.

So, I think the course and the knowledge it is designed to instill makes it unique. A student that is required (encounter session) to spend a week-end on a cultural retreat, becomes familiar with black culture (relating to minorities) understands (survival skills) given skills, (implementing multi-racial strategies for community change), has to be a sensitive, useful and wanted person in any community.

The Friday Seminar, during the 14 week field placement, will be a follow up on the objectives brought out in the two week orientation.



As the above diagram illustrates, the professor will meet with the student(s) and his/her community trainer to see how the objectives are being met as they relate to that particular agency (at the Friday Seminar).

The student(s) will be required to keep a log of his/her experiences. This log will be used at the Friday Seminar. The professor will be traveling to the different sites on Friday and it will be his/her responsibility

(along with the community trainer) to make sure the goals and objectives of the program are met.

Around the 6th week of the field placement experience, the Cultural Retreat will take place. The Advisory Council felt this was an ideal way to bring all the students enrolled in the CTC together for cross cultural sharing and dialogue.

During the one week appraisal, students will be responsible for presenting a paper outlining their experiences and indicating if the course objectives were met. This paper along with the community trainer's evaluation, will be the criteria used to grade students enrolled in the CTC.

Keys to Establishing a Successful CTC Program

1. Knowledgeable Trainers

The people who would be responsible for this non-traditional course will probably be minority community people with years of grass roots experience. In some cases, instructors presently on campus can be re-trained. We are applying to the H.E.W. Ethnic Heritage Studies Program for the initial funding. If we can send some of the current teachers on campus through the CTC, we may be able to use them (to teach the course) after the funding runs out.

2. An Active Advisory Board

One of the requirements from the Feds is that community people as well as educators have input into any program funded through the Ethnic Heritage Studies Program. If you can get assertive and committed people on the Board, they will guarantee that your course is not watered down and that you keep on track of what you're supposed to be about.

3. CTC Must Be Introduced As A Package

We have spent considerable time interviewing, surveying, and assessing some of the needs of minority communities. The course reflects our findings. It therefore becomes mandatory that potential students be exposed to the entire package. This will enable him/her to have re-enforcement and a complete ethnic/cultural experience.

4. Must Have Strong Community Linkage

If the overall goal is to assist minority communities, then this becomes self-explanatory. The field experience portion of the CTC must be coordinated with community leaders. The purpose and goals must be spelled out in a manner that assures community support. If the community understands that people will be coming in to learn and to help, rather than to control and dictate, your program will be successful.

Some of you may be wondering if there are any texts available that can be used for this course. The answer to that is yes and no. No, in the sense that the types of things we want to get across are not available in a single text. Yes, in the sense that there are reference books and pamphlets that will be incorporated into the curriculum. A lot of the survival types of things will come from the trainers experience. After several years under the CTC, comprehensive texts will be developed.

Let me say a few words about facilities. Even though the name implies a center, this shouldn't be construed to mean a separate building. Normal campus classrooms will suffice. The Advisory Committee could work with the campus library to section off parts of it for the CTC materials.

Evaluation

Of course, the CTC has to be accountable. We have to be able to measure whether the course is meeting its objectives. The cognative objectives (those related to the mastery of knowledge) and the affective objectives (those related to attitudes and values) can be documented. The trainers can design tests that will enable us to objectively determine the strengths and weaknesses of our courses.

In summation, let me say that the CTC won't work miracles. It will not end racism; but what it will do is make a person aware of his/her limitations in relating to culturally different people and give people a means to bring about some change in minority communities.

Distinctive cultures live and work together, yet do retain their cultural characteristics of history, art, music, literature, etc. The CTC simply shares cultural information. It should be said that advocates of such an idea are not unrealistic idealists, because such a program is a logical means by which the diverse populous of America can begin to understand the different cultures composed within our society. Look around you at all of the problems of race relations we face, and I think you can see the need for a CTC.

Thank You.

CREATIVE PROGRAMMING FOR MINORITY STUDENTS

By

Sarah A. Ford

Director
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Milwaukee, Wisconsin

Before we get started, I would like each of you to introduce yourself, tell us where you're from, what your responsibility is at your particular institution, and what you expect to gain from this particular session.*

My name is Bruce Colwell. I am from Lawrence University in charge of residence halls. We are in a setting at Lawrence where the minority population is very small and we are trying to increase the program. Therefore, I am here for ideas as well as an orientation to your program [at Marquette].

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*Only a few people were used to illustrate session participant's interest and diversity - editor.

I am Holly Johnson, Director of Career Placement at Lawrence and [as previously mentioned] have a very small black student population. We're expecting an increase in black enrollments, and we want to make Lawrence a supportive environment. We don't have anyone with the title of Black Leader, or Leader of Black minorities so it is important that there is somebody.

My name is Anne Williams and I am a counselor with the University of Wisconsin-Whitewater. The reason I am here is because I would like to see some changes in the program on our campus.

My name is Julie Curtis, and I am an advisor and counselor at UW-Milwaukee. There are many kinds of programs going on campus, but none seem to be coordinated in terms of what they are doing. There's an Afro Studies Department, there's an Indian Studies Department, and Spanish Speaking Outreach Department. There are a number of things going on, but I want to learn how to become some kind of a liaison between groups and to formulate some kind of workshop for minorities. That has been my dream for a long time. I guess it's not shared by too many people.

I am Yvonne Bowen and I am Associate Director of the Five Year Program on the UW-Madison campus. [This program] admits and provides supportive services to minority students on the campus and I'm interested in increasing minority student participation in supportive services programs because we have many but we don't always get the capacity that we want.

I am Vivian Cosey from the Inner City Development Project in Milwaukee. This is a community agency and I am coordinating the second annual Job Fair for that agency and I am particularly interested in the special efforts that will be taken by universities to attract minority students.

My name is Carl Corbett and I'm working at the University of Wisconsin-Milwaukee in a program that just started this year, called the Pre-College Center. The whole idea of the program is to work with high school students that are interested in careers in math and science and who plan on going to college. So what this particular session can do for me is help me in my recruitment effort; what can I do, and what kinds of activities can be set up to encourage minorities to get involved with those areas. I think, as you well know, there aren't many minority people represented in the science and math areas.

I'm Thelma Sias from UW-Green Bay. I'm Director of the Ethnic Heritage Center and I'm looking for new suggestions and ideas to prepare students to be ready to deal with the very competitive world.

My name is Leonard Wood. I'm from the University of Utah and I direct the Center for ethnic students there. We recruit students. We assist in finding them a place to live and monitor their progress in the university and assist them in exiting the university. Recognizing that all students do not finish at an institution in four years, we do try to help them find employment. I guess I'm just about interested in everything that has been said so far. In fact, I hope my interest will not have limits; and one of my reasons for coming here is to get away from some of the isolation - since we are sort of on a frontier. [Since it is] sort of a hostile area, I'd like to insure that our program continues. When you consider 50-75% of the organizations throughout the country like this have disappeared, I think it's about time we evaluated what we've been doing.

I'm Phyllis Flowers. I'm in adult basic education at Blackhawk Center. My main interests are the same as all of you; my main interests are for minority students that need the basics. The adult basic education program

and some creative programs that will bring them to school, when the weather is nice - not when it's cold but when the weather's nice.

Sarah Ford: Hopefully we will answer some of the concerns you have expressed. We probably will not get into [aspects] of increasing the minority population, except in the fact that by making our minority students more productive, more happy, more satisfied with their campus life; that might increase their participation.

When we're dealing with minority programs, I know I have a tendency to deal with what we consider the basics. We want to provide something cultural for our students on a predominantly white campus. We want to provide something educational for our students. We also want to give them some kind of a social outlet and some of us even get into academic and financial support. I think one element that is sometimes left out of what we do for students is in the framework of workshops and conferences for students.

We all go to workshops and conferences and I think we can argue the pros and cons of their worth, but even if you don't get anything out of a session, one thing you do get something out of is the interacting that you have with people. Sometimes just meeting the people is more important than the goals of what the workshop was all about. Now I have been running some workshops at Marquette that I feel are successful in doing several things. First of all, they are a general learning experience. Secondly, they help people identify with themselves, "who am I", because in our classroom situation and our social situations and our cultural situations sometimes they don't give us a handle on our inter-personal selves. We don't have a lot of experiences that [allow us to] sit down and examine our prejudices, our sexist attitudes, our racist attitudes, or to look at other people in a different light. Another thing, I think workshops can be beneficial for is developing group dynamic

skills; how to work with other people. These are skills we're going to need outside the college campus, especially if we want to produce some people who are going to go back into the community and organize. They're going to have to know how to deal with all kinds of people. Also, workshops and conferences force students to help develop important leadership skills. "What is my responsibility as a Chairperson?" "What is my responsibility as a member; as a secretary or the treasurer?" "Do I organize a grass roots community group the same way I organize a group of college educators?" So leadership skills and human relation skills become important. How do I fit in; am I the type of person who is going to take charge or am I better as a follower. Can I accomplish the task; am I going to be the person who keeps the group in harmony.

The first program I'd like to talk about and probably spend most of the time on is a program we call the Power Lab. Now the Power Lab was originally developed by the Center for Social Development in Minneapolis, Minnesota. I have all the information that they would have so if you need any extra information on any of the workshops I'm going to be talking about, I will be happy to get that to you. I did not reproduce a bunch of materials for this session because the pilot material is about this thick and it gets to be a little expensive. I can, however, send you some general information on how to get started.

First of all, the Power Lab is a human resource lab in which you divide the participants, [which should include about] 40 people, into different classes. You have your power people who rule the society. You have your police who do exactly what police do to make sure that the rules of the power people are maintained. Then you have three groups in the middle class. They're called community educators, community lawyers, and community social workers.

After that, you have your no power people or no color people, as they are called in the Lab. This includes the ghetto and the reservation. To give you an idea of how the dynamics of the Lab goes, power people are given a constitution. In this constitution they are told that they have to spend 75% of the money for their system on themselves. So we are already building in a racist type of situation. The power people and the upper middle class people have color. We give them arm bands. Power people get the purple arm bands so that everyone in the workshop knows that they are the power people. The middle class people get green arm bands. The police get a dark green and the three social workers, community educators, etc., get light green arm bands so that everybody knows who they are. The ghetto and reservation people don't get any arm bands. They are called no color people, designating that they do not have power in the society.

The money to run this society comes from registration fees that we ask from each participant. I found that the best way to run this is not to ask for money for the room and board; that the center or whoever it is sponsoring [the Power Lab] would pay for room and board and that the $5.00 registration fee that you ask would then go to the power people to run the society. So if your talking about 40 people, you're talking about $200. They can spend the money as they choose. They have to spend 75% of the money on themselves.

It is the policeman's job to make sure that the rules of the society are followed. The ghetto people are placed in the smallest, ugliest, tackiest, room that you can find in the retreat center where the Power Lab is taking place. You take away their shoes, all of their personal belongings, and you tell them they have to stay in this room and that the only way they can get out of this room is to get permission from the Chief of Police. One of the main jobs of the police is making sure the ghetto people stay [in their place].

The reservation people are very interesting. They are also put in one room. They also have their personal belongings and shoes taken away from them. They also cannot leave the room even to go to the bathroom without permission, but they have different types of society rules. They establish an elder which is automatically the oldest person in that group. Every time they talk, you have to wait one minute until the next person can talk and the elder has to point to the person in the room and recognize the person before he or she can talk. The middle class people are in a very different situation because they really don't know what they are supposed to do. The community lawyers, the educators, and the social workers are supposed to help out the poor people. But what they find is that the poor people don't want to be bothered. Generally, you also find that in your ghetto and reservation, that people begin to act like the roles they have acquired. Now another important aspect of this Lab is that the 40 participants that you get should be as diverse as possible. We have had at Marquette and also at Ball State University where I first encountered the Power Lab, administrators, black and white faculty members, any combination of students; black, white, chicano, and American Indian. The more diverse the combination that you can get, the better the lab. If your Center is really involved in community work it's important to get some community people involved also.

The Lab usually lasts from 24 to 48 hours depending on how much time you want to devote to it. Now to get into the particular strategy of these different social roles, we have about three or four exercises where you accumulate points. The exercises are developed to determine who are the people in your group that really feel they are powerful. The more aggressive people in your group will end up in the power group. The less aggressive tend to end up in the ghetto and reservation group. The middle people, somehow become a lawyer, community educator, etc.

Generally, some of the benefits of the Lab are that your minority students get the opportunity to participate in a lab with professors and administrators that they normally would not have contact with; especially contact where these people are no longer administrators and faculty people, they are either ghetto people or they're police or they're social workers. You tend to be able to get to know them as people and not as administrators or faculty. One comment that many faculty or administrators have made after coming from this lab is that the students they met at the lab, especially minority students, who they had no contact with prior to that, now feel free to come to them; to come to them to say, "Hello, how are you doing, I remember you." Students also come to them for the services that they might offer. The white students who end up in the ghetto begin to act like you would expect ghetto people to act. Their whole role in being in the ghetto, locked up in one room with nothing to do is how can I get out of here? How can I get some food? How can I get my shoes back? How can I get a mattress to sleep on tonight and so they end up battling the police. They end up going out windows every time the police open the door. They try to sneak out. The police are chasing them all around the facilities. They begin to take on these characteristics.

One important part of the Lab is at the end of it, we have a very serious debriefing session where each person gets a chance to express what they experienced. You begin to see that people, especially white people who end up in the reservation or ghetto are going to say, "Wow, I never knew that I would act like that. Maybe I can begin to understand how some people feel." The police begin to react like police.

I had a personal experience because I was a police officer when I first went through the Lab. The ghetto people had staged a mild demonstration because we wouldn't give them any food. They were yelling, "We want food, we want our shoes back." I had a stick in my hand and it was the best I could do to keep from hitting and slapping people across the head. The power people were telling us to keep these people quiet. The people were yelling louder and nobody would listen to us. We felt that the only way to get them to listen was to knock them up side the head. That made me think of how a police person must feel when they are faced with a group of people yelling and screaming in their faces. We knew they deserved their shoes and they deserved something to eat, but we had orders that they weren't supposed to eat. The Lab puts you into a situation where you can observe how you would react in different situations. I must say that it is a very sensitive lab; a very dynamic lab, and it should only be done with an experienced trainer and an assistant trainer who is familiar with the participants so that you can kind of keep things to a dull roar. People do get excited. People begin to think of things that are not rational or a simulated type of experience. They really get into it. People get frustrated.

The power people end up being over taxed people because they really are sincere about making the system equal, except they are working with an unequal system because of what their constitution says. They're usually the ones who get the headaches because they are trying to make everyone happy. Everybody is running to them saying we want this and we want that. They really don't know how to meet people's needs so they usually end up doing appeasement type of things. They take down a bag of apples to the reservation, when the reservation had already stolen all the apples that

they wanted, along with their wine and what else they had around. They come in with this big box of apples and they expect the reservation to say, "Oh, thank you", and they get the "get out of here" type of response. I feel that the Lab is a good way to get a variety of people involved.

There are follow up activities to the Power Lab that you can do depending on what you want to emphasize. If you want to emphasize sexist attitudes, you can do the sexist exercises. We had beauty contests where the males were the beauty contestants and the females were the judges. It was really an experience for the men to stand up and take off their clothes and have women say, "Look at those bi-ceps", or "He's too skinny" or something like that. It was a real learning experience for them. The Power Lab is very successful and probably good for almost any situation that you're in. I'm going to stop now and ask for questions or comments.

Question: When participants are divided into [social] classes, how do you go about doing that?

Sarah Ford: As I mentioned before, we had several techniques. One technique is called a convention. This technique, you make up envelopes for every participant at the Lab. In the envelopes you put in a colored poker chip - white, black, blue, or yellow. Each one of these poker chips is assigned a number of value. Some of these envelopes may have two yellow chips; some envelopes may have five blue chips; some envelopes may have all white chips. This is an unequal thing. Some people automatically start off with more points. What they have to do is make a bargain, and they get three opportunities to do this. You take your envelope, walk around the room, and enter into negotiations with one other person. You cannot talk.

You enter into a negotiation with another person by just walking up to someone and holding their hand. That means that you are about to bargain. When you do this you have to exchange one chip. You cannot exchange chips of the same color. You can't make an even exchange. That means that somebody out of the two is going to loose. Somebody is going to loose points. It ends up that the person that is more forceful, who is more aggressive, is going to get the other person to take a lesser chip. Some people get to the point where they say, "Well, if you're going to hassle about it, just take it so I can get on and negotiate with someone else." We negotiate three times and we add up how many points everyone has. The second thing we do after they have completed the political convention, is to divide them up into three groups. We give each group two chips. We allow each group to decide who, out of their group, is going to get those two chips. These two chips will add to their total point value. This is done so that the people who know that they aren't going to get in the power group will have some choice as to who gets into the power group. They usually try to choose someone that is going to be fair to them. These two ways are basically the ways we get people into their [social] groups. We have a formula where X amount of the people are going to end up in the ghetto or reservation. Very few people will end up in the power positions. We just divide the numbers that way.

Question: I'm not sure I understand the objective of all this; I can see some dynamics going on. Is there a follow up? It seems like if we are talking about bringing about any kind of change and sensitivity to each other and society, are we [illegible]aching those kinds of people, and if so, what are they doing about it. [illegible]an, after we've got people down on the reservation who have never experienced real poverty and they say "Now I know what it's like to steal to eat, etc." What other kinds of changes are they taking home from this?

Sarah Ford: Okay, first to answer that, I'll read the Lab objectives so you can get a better understanding. With all workshops you tend to attract the people who are probably more aware in the first place. In order to get this accepted by some people that you really want to [reach], try to get different departments within your university to co-sponsor the Lab with your minority center. The Lab objectives are:

1. An increased awareness of personal and institutional racism. That is easily brought out because we give them a racist society to begin with. It takes the participants a long time to realize that the problem is the arm bands. The fact that we are saying that the purple people are better just because they are purple. The no color people aren't any good because they don't have any color. That is something we bring out at the end of the Lab. That's a point that really hits home.

2. The ability to recognize differences such as sex, age, culture, roles, etc., as a positive force. Everyone does not have to be alike for us to have a meaningful type of society.

3. An awareness of power and powerlessness; and the ability to use power creatively. This especially hits home with the power people. They spend so much time trying to appease ghetto people. We'll do this and we'll do that and very seldom do they say "why don't we make them equal with us and then we won't have to worry about it."

4. An increased awareness of our own potential in dealing with our attitudes and those of others.

5. An awareness of the need for the development of a support and trust system.

One game that does this is the Red-Green game. Is anyone familiar with that game? That's where you divide your participants into four groups. You tell each group that they will have an opportunity to enter into negotiation with one of the other groups. Each group will have an opportunity to vote either red or green. If both groups vote green, they will earn $5.00 [each] from the trainer. If one group votes red and the other votes green, then the group voting red will get $5.00 from the group voting green and $5.00 from the trainer. If both groups vote red, the trainer will take $5.00 from each. Two people from each group are sent out to negotiate. They decide how the group is going to vote. They go back to the group and they say for example, "That group is going to go green, so if we go green we both get $5.00." Someone else will say, "Yeah, if we go red and the other group goes green, we win their $5.00 plus the trainer's $5.00. We'll come out ahead." If they're both untrusting groups and they both go red, they are both going to lose. Sometimes it's very hard for some groups to realize that and the game goes various ways. I have been to one lab where one group consistantly went red and won everybodys money. Everyone else was very trustworthy but this group went red and they came out with $20.00. They were quite happy with it. The other groups were quite upset about it. This is another way that you can illustrate what trust is and the whole "thing" about money. When money is a part of the game, it changes the dynamics and that is why we feel that the $5.00 personal commitment is very important. We tell people that you may come home with your $5.00 or you may come home without your $5.00 or you may come home with more. When I first went through it, the police came home with everybody's money. We stole the power peoples items and made them pay us to get them back. It just depends on how you work it. As many labs as you may attend, there will be as many different outcomes. There's no set outcome.

Question: What would the cost of the program be for the certified people?

Sarah Ford: Okay. It depends on the person that you get. When I first did it I had a former colleague come to the campus and I learned from her. Usually if you go through it about twice, you can become a trainer. She charged $6.00 and her plane fee. If I did it, I probably would charge my transportation, meals and food. We got someone from Minneapolis to do it. We had to pay that person $150.00 plus room and board.

It's better to have an off-campus facility, unless you've got a campus facility where there is a lot of space, and is isolated. It's better to have a camp type facility. The tackier the place the better. People get into going out windows, running around, and that type of thing.

Question: I would like to know if there is any attempt being made to train various student personnel to conduct the Power Lab?

Sarah Ford: When we conduct a lab at Marquette, we use seven participant trainers. These people will be in your [social] groups; one person for power, one for police, etc. They're going to have a little more insight into the dynamics of the lab. They are also going to be able to troubleshoot for you if the lab starts to break down or people get too rowdy. I use some of the dormitory directors and I also use students. Students are considered on the same level as the professional people I use. Therefore, they come away with some expertise. There's also other ways you can utilize students after the lab part is over. I encourage them to lead some of the de-briefing exercises so that they get an opportunity to get in front of other people and get the experience.

Question: Do you think this has made the administrators of the white institutions sensitive to the needs of some minority people?

Sarah Ford: I don't think it has made them necessarily aware of what the whole [racial] situation is here in America. We try to hit home on what institutional racism is. That is something that a lot of white people don't recognize. Just by being in a white institution there's going to be racism. We're not trying to tell people that they're overtly racist, but there is some covert racism going on, that many may not be aware of. There are some realities that they may not know about. Being with a black student overnight or a weekend and drinking with him, or stealing with him in the ghetto is an awakening type of experience. They probably never had that before. But again, unless you search hard, you are probably going to get people who are partially aware anyway; but even those people who are somewhat aware come away with some differences.

One of the things to do if you have the time or the staff, after the Power Lab is over, is what we did at Ball State. We set up a group. This group was composed of people who went through the Lab and we would get together every two weeks. We would get together to discuss sexism. The next time we would discuss the problem on campus of blacks relating to whites. This kept the focus on what we learned from the Power Lab; because like all workshops, you go home and you don't think of it anymore.

Another technique that we used is to give all the participants the lab objectives. After all the activities are over, we ask the students to write a letter saying what they learned, and what they planned to do with this knowledge once they get back on the campus. We take the [self-addressed] letter and send it to them two or three months later. They read it and it brings [the lab experience] back. Another good thing is that students after they complete the Lab, talk about it for a long time. I find that people

who didn't go for one reason or another, come up and ask "When is there going to be another one; I want to go." Your participants are your best procurers of getting other people involved.

Question: I can see where some of my minority students would say they don't have the five bucks. How do you handle that?

Sarah Ford: Okay, that I think can be handled. We have many scholarships. People that I know want to go I would go ahead and give them the $5.00. You try to get as many people to pay as possible. If they have $1.50, get as much as you can from them and give them the rest of it so that they do have the initial bargaining power. You can also reduce the fee as necessary.

The next program I want to talk about is a little different. It is called the Minority Leadership Conference. We found at Marquette that there is a student government structure that most minority students are left out of. Student governments are the people who have the money to sponsor programs; and bring the big [name] groups on campus. For many reasons, minority students don't participate in that. We felt that if we got together a conference specifically for minority students; and gave them the ins and outs of the university and student government and everything that they would get involved. This might generate minority students becoming resident hall assistants, minority students becoming senators, minority students running for student government, etc.

It's a one day conference. In the first session we give them some skill training. At this year's conference we had a session on anxiety and stress. We had a session of leadership styles. They had the opportunity to take a survey and see what kind of leader they were. We had a session on understanding motivation and communication and then we gave them the ABC's of planning and conducting meetings. We broke them up into two groups.

We had about 20 participants. Each group got a task to accomplish. The task this year was to develop an international tasting dinner. We gave them all kinds of rules to enable them to get this dinner off the ground. Then we invited campus administrators that they actually would have to see if they were doing this. Because they were dealing with food, we had a person from the Saga Food Service. Because they were dealing with some policy questions, we had the Vice President of Student Affairs there. Because they would be dealing with public relations, we had the Director of Public Relations there. Because we didn't give them enough money to accomplish the task, they had to write a financial budget. We had the ASMU; the students who actually give you money for your programs there. We sat them around in a group. We had a secretary who would take appointments and set dates as they went through trying to get this international taste dinner together. Students would go and talk to these different administrators to find out the information the administrators had to give them. We found this was much more useful for the students than having these people stand up and lecture them for 15 minutes. We also found that the Vice President of Student Affairs had the same students come to him and ask for different opinions throughout the year. He actually got to know people he would not have known otherwise. One of the participants of the conferences ran for Vice President of Student Government and won. Other participants got on other levels of student government. I'm not saying they did this because of this one workshop, but I'm saying that this one workshop did introduce them to the types of people they had to know if they are going to participate in broad based campus activities. I think it is important for minority students to go beyond the Multicultural Center or the Black House or whatever you have,

and get involved in other activities, because this is going to help them in the outside world. We do not exist in just a black, chicano, or American Indian world so I think it is wise for people to go out and get other experiences.

This [conference] was done in cooperation with the Office of Student Activities. By doing it this way instead of the Multicultural Center doing it alone, I think we got more validity for the program. We got greater cooperation from the student government. Instead of my saying why don't you come to this, the student activities director (who actually advises this group) said you are going to come to this; so they come. Students get to know each other; it's an interchange again.

Question: Did the workshop consist of non-minority students?

Sarah Ford: It is designed just for minority students. We did have one white student. We do not restrict non-minority students. The student activity group had three or four leadership conferences during the year. The problem is that minority students do not want to go to a campsite with a lot of white students. While they (white students) are singing campfire songs, the black students want to be playing bid-wiz or whatever. They don't feel comfortable. Maybe they will want to go if they know there is going to be a majority of black people there, so they are going to bring their own records and they are going to have their own peer group with them. We give them the same information. I'm not saying that they need to get different information on how to be a leader or how to work in groups. But what we are saying is the important thing is to get them there. Now if we could get them to the regular one, then I would say yes, let everybody go together, but right now we haven't been too successful in getting them there.

As they get into these broad base activities, as they become our aids, or as they get involved in orientation, they are going to be involved in those kinds of workshops that orientation leaders go to. They are going to get exposure to the other side. Black minority student organizations are important to whatever you're doing in a Multicultural Center or special programs. If you can get your minority student groups to do your programming for you, it's that much better then you trying to do it yourself. In order for these organizations to survive, they need some basic skills; all of us do. So our whole interest in having these leadership conferences is to get minority participation.

Question: Is this leadership conference run in classroom fashion?

Sarah Ford: No. It's a mini-workshop because in the morning we have a two hour mini-workshop they can do to practice planning and conducting meetings. They learn how to write an agenda as a correspondence secretary would write it; as a treasurer, how do I keep the records; as Vice-President, what are my responsibilities? We brought in a counselor from the Counseling Center. She made a remark that she had done this kind of event with an all white audience. The dynamics were different because she would throw out a question and have people respond back to her very rapidly. She found that she would throw something out to the black students and they would just sit there. It didn't mean that they weren't interested, it's just the different dynamics on how you work with black groups, so it was also good for her to get that kind of experience.

Okay, the other program I will briefly discuss is the Black Council Workshop for members of the Black Student Council. In the beginning of the year, your Black Student Council leaders or whomever, often don't have a real direction. So in this workshop, we get them oriented on what they are

about so that they know what the job responsibilities are. We make sure they know what kind of planning is necessary for the programs in the year.

Another one - The Black Women's Identity Workshop, which this year we want to turn in Black Women/Black Male Identity Workshop, is something where we sit down with black women to talk to them about their career goals. We have them do a chart on how they feel about being here at Marquette compared to high schools, and compared to what they think they are going to be doing in the future. It is very interesting that most people look at their high school years as a peak point. We find that a lot of black students have negative attitudes about their college experiences. We felt that black women have some unique problems that black males don't have, and vice versa; so it was just a way of sitting down, talking with them, going through some exercises and finding out why there were so many rumors going around campus.

Question: Do you have problems with student participation?

Sarah Ford: Yes, I think it goes in spurts. Sometimes we will have excellent participation, and sometimes we will have very little participation. I have found that in planning something, it's a key to get your students to do as much as you can. You should just sit back and advise them. Let them do the programming. They're going to have to pull in their friends. The programs that I thought would be good, would usually receive very little response; while programs where the students say, "this needs to be done", generally turn out okay. Sometimes they get frustrated too. The Black Student Council had a gospel night on campus and they had about ten people there. Some of the remarks of students who didn't go were, "Well I don't like gospel music." So they experience lows. I think we're in a very apathetic period; people seem to be into themselves. I don't know where they are. I went to a couple of dances and they weren't even at the dances.

I said, "If you don't go to the dances, I don't know where you are." Does anyone else have any opinions on apathy on campuses or maybe some techniques they find were useful in getting people involved.

Audience Input: Here at UW-O, one of our functions is getting minority students to be active in activities that we try to present on campus. One way we do get a lot of participation is when we sponsor activities like Black History Week on campus, we'll say come by the Center and you can get in free. And that's the key right there.

Audience Input: Sometimes too, I get to the point where I say well, maybe we won't have any programs for awhile. When they don't have programs for awhile, then all of a sudden you get people coming to your office saying, "Well, why aren't we doing this; why aren't we having that." We say, "Well, why don't you get some students together and then we will." Sometimes that works. I don't know of any sure way of getting that done.

Sarah Ford: Any more comments or questions? Okay, we're out of time. Thank you for coming.

MOTIVATION AND PARTICIPATION IN HIGHER EDUCATION- IMPLICATIONS FOR TODAY'S EDUCATORS*

Presented By

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Panel Members:

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Panel - Multicultural Centers traditionally served as an oasis for minority students; students that obviously felt insecure dealing with the campus. Ideally, Multicultural Centers have minority staff and serve as a place where students can go and meet people that they can identify with.

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*The panel suggested that portions of their presentation not be included because of possible copyright conflicts. This edited version reflects that suggestion - editor.

In past years, Multicultural Centers were based on cultural awareness. Today that is not true. The universities are now viewing a culture as an isolated subjective point of view and say it does not suffice as an object of budgetary disbursement. These minority programs in general and Multicultural Centers in particular, began to come under scrutiny in the early 1970's.

The reason that they were coming under scrutiny is that budgets were being reduced and Multicultural Centers were being evaluated. Little by little, programs were being terminated. Programs which had the most serious problems, the worst programs, had some characteristics in common: (1) Lack of sophistication in terms of fiscal responsibility; (2) Lack of federal and state support monies; (3) Poor or no accountability to the university administration; (4) Lack of minority students utilizing the Centers; (5) Poor administration and lack of planning in the Centers; and (6) Unskilled staff, and lack of university identification.

College administrators were forced to listen to criticism by student organizations and departments of most cultural centers. The criticism was essentially that most centers were not accountable. Traditionally, universities have looked at non-departmental programs in terms of business for the university. These looks have taken the form of the amount of credits that the students in each program were carrying; the total number of dollars the universities had to spend on the programs; the extra grant money that the program brought to the university; community relations; and the measurable objectives of the programs. Multicultural Centers have typically failed in these areas. Other criticisms of the Multicultural Centers were that they had a tremendous amount of in-fighting, petty

bickering within minority groups and between minority groups. Minorities in general appeared to be defensive and unable to communicate with other campus organizations as well as other departments. As a result, administrators question the capability of Multicultural Centers to be able to indeed help minority students. Hence, these programs are vulnerable to negative attitudes regarding their credibility on the university campus. It would seem that most Multicultural Centers will have to look at some realities that are affecting campus life. One reality is that student enrollment in public institutions is down. Women's rights and handicap student services have been on the up-swing with the allocation of federal funds. Minority programs are on the way down. In order for universities to allocate funds to women and handicap programs, minority programs are being short changed. In the future, Multicultural Centers are going to have to offer something to the university other than rhetoric. A lot of the universities don't seem to be sympathetic to minority policies or programs anymore. In fact, many administrations emphasize minority assimilation. This attitude is being nourished by emphasis on equality and women's rights. Universities are a business. Budgets are the primary concern. Poverty programs do not increase the university returns and are therefore questionable in monitary terms. In order for the Multicultural Centers to survive, we must become more accountable. To be sure that Multicultural Centers remain, centers will have to consider various alternatives. One alternative is departmentalizing so that these students receive credits for cultural studies, cultural experiences, and cultural enrichment activities. Another option will be that Multicultural Centers align themselves with on-going community programs. Multicultural Centers must also consider initiating experimental

programs that will facilitate student enrollment. Multicultural Centers should model their programs to the university and locale where they are functioning, as opposed to the university adjusting their format. Finally, the trend for Multicultural Centers is survival. The Multicultural Centers will have to survive in spite of a change in the university system. I have listed here some areas of interest to the multicultural staff. One of the main areas is continually organizing students. Multicultural Centers now as opposed to the past, will have to become political. New political strategies will be needed, that are not reactionary in dealing with alien administrators. In other words, you are going to have to offer something to administrators. Increased effort in university and community support for the Multicultural Centers appears to be necessary. Decreasing the social aspect of the Multicultural Centers and emphasizing the academic aspect. We must align multicultural programs with other programs as I mentioned. We must make multicultural programs in higher education accountable. The only way you are going to do that is by doing the same thing that the other departments are doing, by some means of measuring objectives. Modeling Multicultural Centers so they are consistent with other student organizations on campus. Emphasizing long range as opposed to short range objectives. Most Multicultural Centers are set up on a short range plan. Finally, as multicultural staffs, we have to get more active. When I say more active, I mean face the reality that Multicultural Centers may not be what they were in the past, but that this will be a learning experience for all of us. That means that we are going to have to save ourselves by getting involved in other university activities.

Panel - I'd like to summarize. We have made some propositions and stated that minority students can control their re-enforcements and outcome by identifying the internal focus of control. Minority cultural centers or Multicultural Centers must begin to meet the needs of these students and should begin to offer services which will initiate a more internal organization. These centers could be academically orientated. That is, they should assist students to discover that they can achieve academically. Finally, the survival of minority Multicultural Centers was viewed as the most important issue for the future. It was suggested that new political strategies be implemented for the future and that there should be a decrease in the social emphasis, and an increase in the academic emphasis. Finally that Multicultural Centers should become more accountable to objective evaluations. Are there any questions?

Question - I was wondering if you could possibly in your own words, just explain your own position on the external focus for students. Are you saying that many times one appears to be more permanent than the other, one more detrimental than the other. Can you clarify this?

Panel - Roberts original position on minority students and minority people is that people in the lower socio-economic class appear to be more external. That is, they feel that they don't have any control of their outcome. Now minority students at colleges and universities sometimes come to the university with some of these views. They feel they don't have full control of their lives. The very fact that they are going into higher education is a strong indication that they can change this. So, I would think that a Roberts position is not that people are constantly negative, it is just that the external leaves a lot to chance or fate.

Whereas, if you have some control over your life, you are motivated to do something. One who is not motivated to try, sometimes feels that he cannot change the situation and hasn't the motivation.

Question - Maybe I missed the solution. Like so many other theorists, [Roberts] tends to point out the problems and there doesn't appear to be a solution. I think before we ever heard of Roberts, we were aware that there were different forces that controlled our lives. I am wondering do we have solutions to that. The persons who work in the centers, or in the community, where is the motivation? How can we help? If external forces exist, which they do, and you are part of that external force on the student, what kind of positive things can we do?

Panel - There are various re-enforcements for students that I know of. The student started with an aim. The student started to continue his education to become somebody, to be able to help his own people. The solutions that sometimes Multicultural Centers have to do is to continue this re-enforcement so it leads to motivation. We should stress things that they do or can control. Many times we realize that sometimes the problem is a lack of academic preparation. If that is the case, then we will have to use means to get the student academic help. We should help students come up with new methods or techniques to see to the various problems that they might have. Minority cultural centers have to counsel and continue to motivate the students. You have to give students concrete ideas, like counseling, study groups, and such like this.

Question - Didn't you say that the university had a responsibility not only for the recruitment, but for the retention [of students]? If that is so, then where do we, minority centers, fit in?

Panel - Universities have always had responsibility for the retention of students. I think the lack of retention of minority students is indicative of the fact that they haven't been doing that. Some one has to do that and minority cultural centers or any other student group that is minority oriented has to take it upon themselves. So, it's the institution's responsibility. It hasn't been done; so some of us have to if it is necessary.

Question - Could you expand on the statement that centers will have to form some type of links with other departments to survive?

Panel - What I mean by that is in terms of funding, especially federal funding. Multicultural Centers are going to survive, but not just as a frill at the university. So it is going to have to do something to survive. Whether it is being aligned with the EOP program or some other department. Say for example, the multicultural staff might say, well, we got some staff that have been working with minority students for years. Maybe what we can do is use some of our staff and work with programs for handicapped people, or work with women because we are going to have to survive. I do not see Multicultural Centers surviving unless they have something to offer the university. Am I answering you?

Question - Maybe you should give us an example. How particular programs cooperate?

Panel - I do not have the answer. I mean that only in terms of a suggestion what the Multicultural Centers may have to do in the future to align themselves with other people. They have to come up with a solution. For example, a colleague of mine is doing a lot of research about admission of minority students. He's kind of a leader in the field and he is working out of a college. He wasn't going to survive so he aligned himself with

a campus department. They now use his program as an extention of their department. Multicultural Centers may have to appeal to EOP Programs and other departments.

Question - I think she was saying that Multicultural Centers were designed for minority students. Should they also align themselves with programs designed for the low income white student?

Panel - Okay. I didn't say that they should not be concerned. I said, "that should not be the full responsibility of Multicultural Centers." What I mean by the full responsibility, is that the centers shouldn't be responsible for all of the academic services and supportive services under their umbrella. That is not the main function of the Multicultural Centers. They have other functions that are just as important. I tried to say that we should not take responsibility for the institution. The institution is there to provide for the education of all the students and retention to graduation is the goal of higher education. In order to graduate, students have to stay in schools, so it is the institution's responsibility. Minority cultural centers can assist in the process with supportive services and peer counseling. To answer the last part of the question; yes, I am saying that minority, Multicultural Centers, may incorporate minority whites and disadvantaged whites. I do not think the Centers are an oasis for blacks, or native americans. I think those days are gone. In order to survive, we are going to have to incorporate other kinds of things or we're all done.

Question - If this alignment has to take place, do you think that would benefit the disadvantaged students? I'm thinking in terms of this Multicultural Center being somewhat hap-hazard in terms of that kind of support. Isn't that rather dangerous to have to include other factions,

other members of the university in your program. Isn't there going to be some damage to those minority students?

Panel - We have to compromise to a point. We aren't going to be able to have a little oasis anymore. Where it is going to be all black and the staff having low skills and that kind of thing. University campuses are no longer afraid of what can happen to them; not just by blacks but by other kinds of students. Today, students are much more apathetic. We're not going to be able to get away with just black is beautiful or Indian is beautiful. We are going to have to be parts of departments, have some security on campus and have flexibility. We are going to have to be able to offer something other than rhetoric or the color of our skin.

Question - Are you implying that is all they are offering now?

Panel - I am implying that, initially, this is the kind of thing that we did. We had cultural awareness experiences and this was great, super. We informed a lot of liberal whites. We helped a lot of Blacks, Indians, and Latinos to be comfortable on campus. Now they feel this is no longer necessary. The administration will tell you that this is no longer necessary to make the cultures feel comfortable.

Question - Do you feel that Multicultural Centers are still that way today? I agree with you that that was originally the case. Do you think that that is still the case?

Panel - The ones that are surviving are cooperating with some of the things that I am talking about or they wouldn't be here.

Question - You haven't answered my question.

Panel - I don't know. I can only tell you about the ones that I'm familiar with. What have they evolved into?

Question - Didn't we just say that here is a reason for the Multicultural Centers? Now the Multicultural Centers are helping the minority students to adjust to the system on campus. Wouldn't that be another use for the Multicultural Centers. Like you will find that often, non-minority students make more use of those facilities than minorities do.

Panel - The problem that we are having today is whether minority cultural centers are going to be on the campuses or not. The thing that I am suggesting is that we should do everything to make sure the concept of minority student cultural centers exist even though the format may change.

Question - I am not sure that if we exist, the Multicultural or the Minority Center, and we bring in a bunch of [non-minority] people why should we exist?

Panel - We're not saying that. We're going to change the focus point.

Question - You're saying that you are going to bring them in?

Panel - The question is how are we going to keep them out?

Question - How are we going to keep them out? Or are we going to keep them out?

Panel - Okay, that is just my point. The thing is that if we do bring in other students for economical reasons, is that to say that we are not serving minority students. Are we integrating other students into our campuses or into our centers or our programs and eliminating the minority students. That would not be justice. But, looking at it as a matter of survival, if we are still offering these services to minority centers, to minority students rather, then we are not hurting them in any way. What we are trying to suggest is a method in which we can assure ourselves

of some future. We are not saying de-emphasize minority students or minority student's concerns. Multicultural staff are facing the problem of being cut and leaving the university, okay. If you are going to stay on the campus today, and they are mostly white campuses, you are going to have to have something to offer and that is as simple as that, or you are not going to be there.

Panel - There are things that you have to deal with on a campus; the faculty, the staff, and the students. No one can exist without the other, okay. I get tired of hearing those of us who take the defensive posture. We're talking about using the same economic means that any one else is using in this country. I mean this country is economically based. That means that you have to provide a service. This is a very opportune time for us to jump into it. The universities are crying about loosing enrollment and money is handed out from the Feds on per head basis. This is the opportune time for us to say, "Hey, we got the solution to your problem."

Panel - I want to ask something about the staff. Black people simply have to have their act together. If you come to campus thinking you are only going to have to direct the Multicultural Center, you are living in a dream world. I don't care how much time you have. You have to do more than that. You have got to work together if you want to maintain that campus. It is not to your advantage only to work with blacks. Let me say again that we are not trying to maintain the status quo. We are going to aim for conditions so that when a black student walks on to campus he gets treated like any other student. Everybody says that Multicultural Centers are just an intermediate step that we have got to take. The

question is how quickly can we get beyond that. How can we get more ethnic faculty and staff on the campus so that our students will feel more comfortable, so that they don't feel like unwanted visitors. I think that we have to think about some goals. Thinking about staff now, and those that are coming. That is what we are talking about. One goal should center around those presently in high school now. What is going to happen when they come to campus? As we were talking about yesterday, there is already a gap in our cultural past, here in America. If we continue to widen this gap by not having the services to offer students as soon as they come to this campus, I think we are doing ourselves a great harm.

Panel - I think we fall down also in the motivational area, in that we don't let our students know what an integral part they are in the whole system.

Question - It has been suggested that what you must do is move away from social types of activities and proceed to act as tutors to the students. The Multicultural Centers are not currently set up with qualified staff to effectively assist students in becoming academically successful. What do you suggest?

Panel - We had better start looking within our own ranks and start training counselors and tutors. If the black student is on the campus, he should be treated the same way as any other kid. He should be given academic advice and financial advice. He should be getting the same kind of treatment as any other student. The staff should be able to counsel any other student just as well as a black student.

Question - But see the thing is, minority students are not just like every other student on the college campus. They have to have specific counseling techniques that will assist them to be academically successful; specific counseling techniques that you would not employ with white students on the same campus. Your assumption, is that minority students come to college campuses with little motivation. You, as the advisor, must assist that student. Motivating him or her to express their potential to the best of their ability. Are you suggesting to me that black students are not being counseled or helped?

Panel - Oh, I'm not saying that. What I am saying is that Multi-cultural Centers shouldn't assume that the student is from a college preparatory high school. What you must do is tell that minority student, "Hey look, you are going to have to take some courses that may not be college level. These courses will prepare you to do college work."

Panel - I want to say just one thing. The black staff on the university campuses are no different probably than white staff. Their priority is going to be taking care of their families, and taking care of their kids. They have to have a job to do that. If they are threatened or are not in secure positions on campus, they are not going to be able to take care of their students. The thing is about this security thing. Often times, you want to be available to your students, as staff people, so you go crawling to the administration and I am saying sometimes you have to crawl to get the programs that you need the funding from them.

Audience Input - As I said yesterday, I went back to school. I went back for a college education. I wanted to know if what the students had to say was true. I found it out and I found out something else. I found out

that a lot of administrators are so institutionalized until they cannot help the students. Now let me say this, the only way that the students can get the type of help that all of you have been talking about is that we have to give it to them. How are you going to give it to them if you are so institutionalized that you can't see that need? Alright, yes, we think about our jobs, everybody does. What good is your job when you don't have anybody to administer to. You want a job. What is the use of being tenured if you can't do anything to help somebody else? I am working in a position where I am told not to do things. I have the students I serve come into the Center. I do this and think about the consequences later. Alright, if I do my job and they call me on the carpet, then I am going to tell them why I did things this way. I'm still there and as a matter of fact, I am a little higher than I used to be. Don't tell me what you can't do. If you go about it the right way you can do it. What campus are you on? We have learned how to survive. We did this for hundreds of years. We know what we can do to survive. We know how to get done what we want done. We don't have to crawl to anybody. You do what is right and you show them why you did it, and I'll guarantee, you will survive.

Audience Input - Just an observation. I think that just being here is an education in itself. I've had input from my peers and I recognize that they were there. This combined effort will lead to a better education for us all. I really feel when I leave here I will feel like I really didn't have it all together, but now I do and I can really go and do something. The thing of it is, I think it is good to come here. The very fact that we're here; the very fact that this is the first annual whatever this is, shows that everybody is concerned. It proves the fact that it is not a loosing battle, that we are fighting. It is just becoming harder to win.

Panel - I think that is the purpose of why we are here. To develop the strategies. We haven't been able to offer a lot of answers, and we hope we can get together as a group again. Thank you very much.

WISCONSIN WOODLAND INDIAN CULTURE SUMMER INSTITUTE

By

Irene Mack (Menominee)

Assistant Institute Director and
Field Work Specialist of the Institute

And

Wallace Pyawasit (Menominee/Potawatomi)

Drum Chief and Field Work Specialist

Introduction

The Wisconsin Woodland Indian Culture Summer Institute provides an opportunity for firsthand exploration of Wisconsin Indian culture of the past and present.

The Institute introduces participants to the cultures of Ojibwa, Chippewa, Menominee, and Potawatomi tribes through a six week period of intensive study and living experience.

The Institute is currently in its third year of operation. This cultural experience is sponsored jointly by Nicolet College in Rhinelander and the University of Wisconsin-Milwaukee from July 10 through August 19. The Institute's formal training takes place at Nicolet College campus. The remaining training occurs at a campground located on the west shore of Horsehead Lake, two miles southeast of the town of Lake Tomahawk, Wisconsin. The camp consists of a secluded site of 16 forested acres with 450 feet of shoreline and is surrounded with picturesque trails and thickly wooded forests. This setting allows nature to provide the perfect classroom for experiencing Indian crafts; naturalistic food acquisition and preparation; original native housing construction; as well as the gathering of Great Lakes Area forest plants and an explanation of their use both for food and medicine. The course also demonstrates the tanning of hides, drying of meats, the utilization of other parts of wild game, bead and quill work, dancing and other Indian experiences. The Institute provides a unique living/learning experience for its participants.

[Cross cultural learning is a theme most minority centers emphasize. The Wisconsin Indian Institute has successfully turned this theme into a real life experience. Historically in this country, American Indians have been systematically stripped of much of their traditional culture. In the past two decades, a cultural awakening has occurred among America's ethnic minorities. The Institute is one attempt to preserve the vibrant culture of the Menominee, Ojibwa, and Potawatomi.]

It's good to know a little about what we as Indians are about. We introduce the participants of our Institute to different forms of culture of the Menominee, Ojibwa, and Potawatomi. We also have in times past, introduced

Winnebago and Oneida culture. This is the third year for the Institute and it has proven successful. Each year, the enrollment has increased.

The attire for the Institute is very informal. We encourage blue jeans and other comfortable clothing. Briars and other natural plants are extremely hard on clothes, so make sure you bring old clothes.

Most instruction takes place in an outdoor setting. However, there are some classes which are held indoors on the Nicolet campus. These are the basics that the students have to learn. For those who are taking credit for the course, there is some book assignments that they have to do. We try to make the Institute as interesting as possible, so that the harvest will be good. Put another way, what we sow, we want to reap.

One of the requirements is that you must live on the campsite. No hoteling, no moteling. If you are going to take part in a setting such as this, which is partially a survival course, you should know how to rough it.

Participants will be taught how to cook over an open fire. Some people do bring their Coleman stoves, but we teach open fire technique. The firepit which is centrally located is made the Indian way with the tripod and all the other accessories that go with it. We also include a framework which goes over the fireplace itself. We prepare a rack because we will be drying the meat, so the people would know how to smoke and dry meat for future use. The meat we prepare is similiar to jerky. It's rather tasty. By having this particular rack over the firepit, you eliminate the flys and other insects that could spread germs.

We teach participants how to dress and skin wild game. Some of the small game we can get ourselves, but when it comes to deer, we depend on DNR. It's best to skin animals in the early morning, so the participants

have a chance to work on these animals while the meat is still warm. If the animal gets cool, the skin doesn't peel as easily. We not only teach them how to gut and skin it, but also how to cut it up. Butt portions can be used immediately or for a future date. We've been successful in that we've been able to cook whole hind quarters and use skins and know what it's all about. We demonstrate how to cook a hind quarter over the open fire or in an ordinary roaster. It has proven to be just as tender as it would be in a pressure cooker or steamer. It's a slow process and you are taught how to get the wild game taste out of your meat, because most people don't like that flavor. Many of our students don't understand that all meats have a gamey taste. In the markets, you can especially notice this gamey taste if you use lamb or mutton. Most meats are specially processed, so that you never get a chance to taste the natural gaminous. Participants are taught what portions can be used for stews, soups, steaks, chops, etc. We pick natural spices or herbs to go along with the meats to give them additional flavor.

We teach or explain that the bone and the sinew are usable, because there isn't much on an animal that Indians will waste. The sinew is used for thread, the bones are used for necklaces, rings, and a variety of decorations that can be converted into all types of jewelry. Everything is used, even the quill of a porcupine. The porcupine is a slow moving animal. His only defense is his quill and he is very easy to kill. If you're lost in the woods with no food, a porky is always available in winter, spring, summer or fall. They don't have a hibernation period so they are always available. We even use the quills on a porky. They are used for decoration such as on this medallion. They are used to make moccassins, purses, baskets, you name it. There isn't any place that you cannot use a porcupine quill,

unless it's on a piece of metal and I'm sure you could glue it on that. They are very friendly little animals to a point. If you catch them when they're small, they're like having a little kitten around and they don't shoot their quills from a distance anyway.

In the dressing and skinning of animals you must be aware of where the glands are located. There are some glands which have a bitter flavor, a bitter taste. If you don't know how to properly skin the animals, you may break the wrong glands. The secretion will go through all the meat and you won't be able to use it because it will be to unpleasant in taste. It's like if you break the gizzard on a chicken, you know how that tastes bad? The important thing is to know where they are, what type of gland they are, and how best to avoid breaking them so that your meat will be clean and pure.

Then you have the bear. You know, that is an animal that I really like. I not only like the meat, but I enjoy the skinning and dressing. But the strange thing about a bear, is that once they're skinned and dressed out and you look at that anatomy, that bear looks like a man. So many things can be used. The meat is edible. It can be preserved too. You can make sausages out of that just like you do out of venison. You can use the hide for a blanket, or you can use it for a rug. You can use the bear claws for earrings, rings, necklaces and many other things. But every animal has his place and his heart in survival and we try to teach the students just what these things are all about. Not knowing only how to prepare them, but how to preserve them.

The fees are listed in this brochure that we passed around. I think it's $103 for campsites and they like to have some of this in as early as possible. Whether you choose to live in a sleeping bag, tent, or even a

tepee, that is everything that would be allowed on the campsite. Cars must be parked in a reserved area on the college site. There will be only one car or one vehicle on the campsite, and that would be a UW-M fleet car. A station wagon is available in case somebody gets hurt and they had to be transported to a hospital or something in a hurry. But that would be the only vehicle on the campsite.

The groups are divided into different sections and I think we have them down here also - Porcupine, Raccoon, and Woodchuck. We chose not to go by plant names because we might be stepping on somebody's foot. Maybe some tribe would object to a certain plant being used in a setting such as this. So we decided on different animal groups. This way it's a rotating thing and participants get a chance to prepare the meal for the entire group because it is a work and live together project. It deals with the traditional wood and Indian culture in the lecture and field experience, which you can only find in a setting like this.

We do enjoy having many people. Now, the restriction is, that if you have children, they must be at least five years old, to be on campsite. They must have two adults to supervise or take care of them. Maybe one parent would be attending class and the other would babysit. Then they could do a reversal. But the reason for that is, that risk management will not assume responsibility for children who are under five years old. Indian children are often used to running around and they know what it's all about. But other children who are unfamiliar with this setting might wander off and get lost in the woods. They could go into a creek and drown. Parents can participate, if they have a babysitter off the campsite with the child. You cannot take the children into the classroom along with you because if you

have a child pulling on your elbow, it's hard to concentrate on lessons, whether they are oral or written. Children have always been a part of the Indian camp life, but in this instance because it's a teaching and learning setting, we advise against the real small children. It's too hard to do two things at one time.

Nicolet College is for credit only. The brochure lists your daily schedule Monday through Friday. Saturday and Sunday is entirely your own business.

We do expect that those who participate in the Summer Institute will leave drugs and alcohol behind because we don't tolerate it. If we catch anyone using drugs or using an excessive amount of alcohol or bringing alcohol on the premises, they will be invited to leave as of then. Alcohol and drugs are both poison to not only our people, but to everybody; so we discourage the use of both unless you are under a doctors care. Then we have to have some assurance from your doctor that it is actually a need. If you allow one to bring it in, under the guise of necessity and it's really not, then you're going to cause an awful lot of trouble.

The class schedules are not hard to meet. The busses are available to take the people from the campsite to the campus for the classroom sessions.

And now a little about the people who will be there. John Boatman, part Ojibwa and Menominee, is the Institute Director and instructor.

Irene Mack is the Assistant Institute Director, and Field Work Specialist. The Field Work Specialist doesn't mean that you have a certain area that you specialize in. Mine happens to be cooking. It means that you have some knowledge of the requirements to teach a course, in the event that one of the instructors becomes ill and can't continue. Those who are working along with Mr. Boatman, are expected to pitch in and help out until such time as

they can return. Instructors have to be knowledgeable about all the different crafts and things that are taught at the Institute.

Wallace, is one of the religious leaders. He's a Drum Chief. He also is a Camp Counselor. Many children want to talk privately to someone, so Wallace is always available, whether it's religious talk or it's just to talk out problems. He also has many specialties. There are many things he does well.

We have an addition this year from Michigan, Keewaydinoquay Peschel. She is an elderly woman. At her late age, she decided to go back to school and she now has a Masters in Botany. She's in Ann Arbor right now, teaching. She is an excellent person; she has a good rapport with people. There isn't much of anything about plants and berries, weeds as you call it, weeds or whatever, that she doesn't know. She can give you the medicinal and food qualities of everything that you find growing. She can find some of the darndest things that are edible, and I've already sampled some of them. She's an excellent person.

We have Debra Willis Hatch, who is Ojibwa. She is from the Thunder Bay area. It's hard to beat her as far as quill work and birch bark is concerned. She is a top notch instructor. She is a very young person, but she learned from her grandparents. Debbie can do wonders and work miracles with bark and porcupine quills.

McKeshick, who is a Chippewa from the northern part of the state, is also an excellent cook. She learned about bark and quills from Debbie last year. But when it comes to bead work, and working with hides and skins and making moccassins, she is top notch.

We have Lillian Rice who is part Chippewa and part Potawatomi, who excels in the tanning of hides and in the preparation of foods. Her speciality

is the tanning of hides and how to make the best use of a hide, without wasting an inch of it, if possible. She lives close to the setting that we're going to be in.

Jim Zhuckkahosee is a Kickapoo and he excels in many areas. He knows how to prepare most wild game and foods. He makes many different trinkets that Indians can put together and sell to make a livelihood. Jim also knows how to prepare different types of food. He knows especially about the preparation of Indian corn. Jim also works with bark and bones. He is also one of our younger religious leaders. Now that covers the faculty and the staff. You have most of the information in your brochure.

In the evenings we have a kind of mini pow-wow in the camp. Students who do not know how to sing or dance, can learn at that particular time. But every night between the evening sessions and after supper, there's about an hour where everybody gathers around the campfire and we have a story telling session. This can be humorous, it can be instructional, and it could be a little on the spiritual side too, according to the mood of the people who are attending. You have your leisure time after supper. You have around an hour and a half to 45 minutes that you can do things on your own. Now are there any questions? I would be happy to answer them if possible.

Question: Do you have an age limit?

Mack: Five until

Question: No, I mean for a student? High school students?

Mack: High school students, college students, fellows, those who are in chairs... We're all there together. The bridge joins the different people together. You don't have a gap of communication because you're all

living together and you have to get along together. You learn about us, and we learn about you in an actual setting where we all have to be together. And there's where you really can't have any pettiness. Of course, there may be some, but that's only natural. But the thing is that we don't have any wars. No race wars, no race riots, because each of us is trying to outdo the other in learning.

Question: I have a question. How long is this Institute?

Mack: It's six weeks.

Question: Well, I'd like to bring some students up for the summer, but we wouldn't be able to stay for the six weeks. Would it be possible to come for about a week or a couple nights?

Mack: The first two weeks are the most important, for those who can't stay the entire session. But, if you want to come in for a visit, all you need to do is clear it with John Boatman and it will be a pleasure to have you there.

Question: I have something that I noticed was very interesting. You said that you like the deer warm. Around Thanksgiving time, I'm on the road a lot, and I always see the deer hanging in fields. Why do they allow them to sometimes hang there for two weeks.

Mack: They're being processed actually by nature. They are being cured. Yes, they are being cured in a natural way. But if you ask me, I want a chunk of that meat when it's fresh. I have actually done the same thing myself. When our people get deer or whatever, animal if it's large, we share it with our friends or neighbors, and the people that don't have a means of support. Whether it's fowl or game, we try to share with others. You never keep it. It's not the Indian way to take the animal the size of a deer and hoard it. You keep what you can use, but you also give away to

the old and the handicapped. So it is a matter of sharing. Actually, the curing by nature is good. And before you do that of course, you've got to gut an animal.

Question: It sounds like everyone is accepted at your camp?

Mack: We have no color lines. Skins and degrees and diplomas don't mean a damn thing. That's one place where one man is equal to the next. I don't have a Masters, neither do I have a Ph.D., but I have an awful lot of pleasure instructing those mostly of a higher learning than I am. I can teach them a few tricks that they don't know. And it's a lot of fun. There again, we don't have any way to distinguish fellow professors from plain ordinary students. On the campsite, you are one and all equal. Just one person. But, of course, we do have those who are in a position of authority. You go to them for advice and there has to be somebody to lay down the rules and to enforce the rules. Other than that, it's all for one and one for all. Anybody else?

Question: I noticed there was a lake? Is it available to the participants?

Mack: We have a lake. The lake is near the Nicolet campus. It's a very beautiful place. It's a nice place to fish. In fact, that's where we often soak our bark they use in the classes.

You also learn how to make the different types of drawings that the different tribes use for their ceremonies. Wigwam type things, or whatever; the different kinds of bark, like the Potawatomis use different types of bark than the Menominess.

You learn these things and you learn how to distinguish one type of tree from another. Strangely enough, a lot of people don't know the difference between a birch and a popular.

Question: We're laughing because we don't know. What about canoes?

Mack: Students are taught how to do that too, but not on a large scale. We don't have the instructor we would like to have. Unfortunately, he is tied up at another institute for the summer. There are several who do know how to make the usable, navigable canoes. This one particular person will not teach anyone other than another Indian. He said it's his own art, his own trade, and he is not willing to share it except with his own people. He feels that if he shared it with others, it would soon become a commercial venture. This way he will keep the art within our people. He doesn't mind teaching the basics on how to do it, but there are certain little tricks that he wouldn't teach you. He might show you how to do the basic framework, but how to properly seal them with the ingredients used, he probably wouldn't teach you that.

Question: One thing I was wondering about, you were talking about the food preparation in the different animal groups. Now, is everyone at the campsite included in either one of these, such as porcupine and woodchuck?

Mack: Yes, they are divided into threes. And each week, there will be one group who will actually do the evening meal for the entire camp. They learn how to acquire the food, and how to go to the field and pick the food that grows; you know, the natural herbs. Of course, we have potatoes and other things too. But I mean, say the milkweed, which is most delicious, can be prepared but you have to know when to pick it. You have to know what it looks like and what portion you can use for cooking. Now, many plants are edible, but only a part of the plant could be edible. So you have to learn what's usable and what's not. You learn to take away the edible portions or the usable part and leave the roots so that it will replenish.

Question: Excuse me. I know we're overtime. But you were saying that when you go out to prepare food and cook it and everything, did you mean also that we go. If I was there, would I go out and hunt the animal too or not?

Mack: The small ones. They teach you which animals are in season and the ones that you can eat now. We don't discourage you from trying to hunt, but we usually leave the hunting to the men.

Question: What about fishing?

Mack: We encourage lake fishing. There are boats available for rent by the camp owner. They have some pretty good size fish out there on the lake. The only problem is that some people are so hesitant about baiting their own hook. You have to learn how by yourself.

I hope that many of you would participate in the summer institute. We would like to see all of you there, if possible. You not only have the learning experience, but you have something to remember a long time because many things happen there to weld people together. You acquire new friends, so from that, you have the living and learning experience. I don't like to brag, but Wallace has a way with people, and a way of telling stories, that is just a little different. Thank you very much.

GETTING STUDENTS INVOLVED IN EXTRA-CURRICULAR PROGRAMS

By

University of Wisconsin-Oshkosh Student Panel

Eddie Guzman - My panel today includes a man who is the President of USRH, United Students in Residence Halls. He is useful in getting students involved on campus. His name is Scott Pfeiffer. Next to him is a woman who [constantly] tries to get us involved. She is the Student Administrative Assistant of the Multicultural Center. Her name is Dora Herrera. Next to her is a woman who is head of the Advocacy Committee here at UW-Oshkosh. Her name is Anita Morrison. Our first speaker today will be Deborah Meekins. Her position is head of the Student Workshop and Conferences Committee. My name is Eddie Guzman and I'm Chairman of the Special Events Committee for the MEC. What we're all going to do is try to describe some of the problems of getting minority students involved in extra curricular activities here. Getting them involved particularly in the university in a meaningful way, so that their input will be noticed.

Deborah Meekins - My topic is on advertising. What I mean by advertising is the letters, the brochures, etc. that we send out to our students. The posters that we advertise our particular events and everything that inform people about our activities or our programs in the Multicultural Center. What I'm concerned about is if our advertising is up to par. Advertising has been known to influence people and we must begin to influence students. Multicultural Center activities are important to racial relationships on each campus in this state. Their contributions are assets to help the multicultural centers exist and you can help with some of the problems, that we, as students are up against. In our advertising about our functions, we must briefly explain where and why activities are to be taking place. Also, the purpose of the activities. We must prove that our activities are important to the careers of these students and at the same time make the students feel important. Maybe we should develop advertising sessions at the Multicultural Center. Informing the students about these activities, we have developed, is just not enough. But convincing students is a beginning. People for some reason believe that reminding students about activities is treating them like children. But minority students have many problems above and beyond academic orientation problems. Many students often remember activities and yet forget the times or the dates. We must explain the importance of each students input and make him or her feel important to the function of the university. We must explain what type of jobs are available and how we can help the student in developing their particular skills concerning their major. To new students, you must explain that the Centers can help them to develop a major, or explain how communicating with students in their particular major can help them with some of the ideas they have in mind in developing their major.

You must inform the students, through advertising that your Center can help them. We want it to be informal. They don't believe that the Multicultural Center can relate to the academic part of the university. They think it is usually related more to the social side than the academic side.

I don't agree with that. I work over there so I know it can help you. They have people that can help you in bookkeeping. They can help you in accounting. They have resources. We have to develop pamphlets or other information that can explain this to them. Otherwise, they don't look at it in this way.

Audience Input - What I understand you to say is that they don't participate because it doesn't relate to them academically.

Deborah Meekins - That's right. Or they always fall into the thing, "Well, I have so much work to do and I'm doing so much work." Then you see them out on the streets somewhere.

Audience Input - Okay, that's what I wanted to hear.

Dora Herrera - I am from the Multicultural Center. My job is public relations. Every flyer that I do, I keep a copy of. I think it's important that articles be put in newspapers. I put advertisements in the university paper. This one is advertising the Future of Minority Centers.

Another thing is that we have a general campus calendar here at the Union. One of the most important things about my job is giving personal attention to the students. Concerning our Christmas program, I sent out a personal invitation to each student and I found that this works very well. I've had compliments on the letter that they received. I was really surprised and it made me feel good when a couple of black students came up to me and said, "thank you for the letter."

Anita Morrison - Students read their mail. They like getting mail. They like to get something in the mail. You can go days and days without getting anything in the mail, and especially if it is something dealing with your culture you will have a tendancy to look at it more than you would tend to look at anything else from the university. We found that this worked.

Dora Herrera - I'd just like to make another comment. There is a bad side to this thing which I wasn't aware of at the time. This letter is written to all black students. It is a personal invitation to them from me, but it says we would like to take the opportunity to extend to you a personal invitation to the UW-Oshkosh Multicultural Center's Christmas festivities. I did this because the letter that Chuck wrote, asking everybody to attend this conference and yet the way it was stated does not relate to minority students. As long as my signature is on the letter, I would like them to take the time to read it. Another thing that I did was the advertising for Black History Week. I didn't do that myself, but if you have them all done the same, you think they are all the same. If you see one you think that they are all the same. We have some good participation in this aspect.

Another thing that we do is that all correspondence from our office is the same color. It is sort of a key. Also, the students do not read bulletin boards. I don't know if it is pertinent here, but we found that putting things where you eat or by the mens room worked better. A little announcement inside the bathroom wall and people come and they look at it cause what else is there to read while you're in there, right? I'm talking about advertising that works.

Audience Input - I have a question. Do you, the two of you, have people working with you?

Dora Herrera - Four advisors.

Audience Input - Does it affect your work? Your class work? Do you have trouble with student participation?

Dora Herrera - Sometimes it does. Last week I had a lot of work to do. But you don't ever think about quitting.

Anita Morrison - Oh, no never.

Eddie Guzman - I think the general gist of the statements was that even if you send out flyers, etc., that is not enough, because people may not read them. You have to start talking about it, start talking about it to the students so it is more than just this little sheet of paper to the students. Tell them you are going.

Audience Input - Could you tell us about an evaluation of your advertising efforts. I assume you can anticipate the student response. Could you tell us about this?

Anita Morrison - Okay, I am the Advocacy Committee Chairperson. Our function is to try to get the students involved in the student government and other activities. In case anything happens where the university passed a new rule, like the Center is closing up or something. Just like it is when we had the problems when the students all complain they won't do anything to help. I come back on them. What are you doing? I try to get students involved. 'Oh, I got so much to do, I got to go over here and buy this suit, I don't have time to join, I'll do it some other time." Then if something happens of if they run into a problem with financial aid, they find out that they needed financial aid and don't know who to ask for information. They run around, "Oh, here I am and nobody wants to help me. The Center doesn't want to help." I have a girl friend that was having a problem. She didn't like the RA and the RA didn't like her and it caused

a big problem within the dorm. The RA just couldn't understand why this black student didn't like her. It wasn't because she was white, she just didn't like her attitude. We had a big problem where the RA on the floor would say you know you people this and that. She wasn't used to our ways. She had never been around black people.

Audience Input - Have you a reason why students in Wisconsin have a lack of participation; they have a lack of proper attitude toward being here?

Anita Morrison - I'm from out of state, and in my experience I don't get that much financial aid from this campus and the students that get financial aid get so much money. What they do is, they go out and buy new stereos and then they claim "Oh, I forgot I have to pay this bill," after they've spent $500.00. Then they go around screaming the university is ripping me off, and they spend their money and they just don't care. I know that these people are almost, what would you say, intellectuals. They don't use their intellect, acting silly, getting drunk, and harrassing people on campus and stuff like that.

Audience Input - Are they all that bad?

Anita Morrison - They're all bad. I've met a large majority that don't give a damn.

Audience Input - I would like to speak in defense of Wisconsin students. I went for a while at UW-Green Bay and UW-Green Bay does not have as large a minority population as some of the others do. I think sometimes these people, which you lable as apathetic, are not necessarily apathetic, but scared. They are in a foreign environment. They do not usually reach out; not only to the black administrators that are there, but the few minority

students that are there. It is hard to let yourself be vulnerable in that situation and a lot of times people act cool to survive. It is not that they are apathetic. I think you have to give some consideration to what it is. A student that comes from Milwaukee and is put into this environment where there are few black people, and no black churches to go to. You can't get any good barbeque. I mean, don't necessarily think that these students are apathetic. That they don't care. What I am saying is that they care too much. They come here the first generation black students and the whole family is riding its hopes on this kid getting through college. So don't think that this student doesn't care. This student cares a great deal.

Anita Morrison - You see, I feel that here, a lot of students are nervous. When you get a large amount of money and you waste it and you know that you have a goal (and for a lot of students they are the first generation that went to college). What I am saying is that you have to hold on to something else too.

Audience Input - This is something I try doing every semester. I try to talk to the students on campus and I guess advise them. How do you feel coming from Milwaukee or Riverside High School? Is your social life all right? There are certain questions I ask and the response I get is "It's okay." Are you interested in the Center? Are you utilizing the services? Not really, and why is that? "Well, I don't know too much about what is going on around here." Anyway, ask them about the Oshkosh community on campus, and this is an interesting fact. I ask about the social aspect,

because I think it is very important to the whole realm of education, and education should be relevant. Also, about dating and I got into a question in terms of the inter-racial dating. I found that people were very open, very candid with me about it. They (black men) think the black sisters resented that they dated white girls and that they were feeling a bit isolated. I ask them what were their feelings about? What was the brothers reaction if the sister was dating a white male? A few of them said it didn't really matter to them and they were very accurate. I was sensing a sort of misplaced or displaced feeling. I asked them if they had rap sessions at the Multicultural Center.

Deborah Meekins - If there is a function on campus, some big campus thing, most blacks don't come. Because you see, we're in the minority and if they (whites) have it and they have parties in the Union you're not required to go, but you feel like you should go. Some of the functions in there are just not geared to minority students. I went to one party at a sorority and I figured I might as well pledge. I was the only black and I ended up there and I was isolated. They would come over and say, "hello, how are you doing", and back off into a corner. Like I said, this was a party and we were the only minority students. The whole party consisted of drinking and people just screaming and acting wild and we got out of there. Most of the times as soon as people get drunk they have a tendency to get violent and they could commit violence on us so we just split.

Anita Morrison - I've been here two years now. I'm sick of the scene. The only motivation I have for schooling is meeting the professors. Like Chuck might know the professors and talking to them, they'll help you out, like getting references and stuff like that and that helps me out. That is

one of the things that we try to tell students - that if they come to the Center, then they will know which professors to go to. Or maybe, this professor isn't any good or maybe we have some professors who have something against minority students. They have a set grade. So if they come to the Center, they might meet somebody who can help them, or I know such and such a professor who will help you out.

Audience Input - Answer me this. Why are there not more blacks participating in the university athletic department?

Anita Morrison - If you have a black student that is interested in playing on a team, they seem to have some sort of problem with their academics. The young man that I am thinking of wanted to play basketball. He had doubts as to whether he could make it. The only way you find out is to try for the team. He tried out and didn't make the team. The coach told him he was too short. Then he was scouted by some professional people. Then it came down to a fine line on his academic accomplishments. I know that there are guys on the basketball team that have less (grade point average) than he does. This student had a 3.2 and that was one of the problems of not getting on the team.

Audience Input - I mentioned that because it is part of the educational experience. I didn't mean to open a can of worms. If the students are able to excel in sports and they feel that they are, at least here is something.

Deborah Meekins - A lot of students have the idea that they are not going to get on the team. It is a very competitive thing to begin with. The trying out and staying with it, as I understand it, black students have a kind of pressure when they go out for the team, maybe not to go out or not to stay out because you are not going to play a good deal. Because you are a minority or because you are black.

Anita Morrison - That is true. Sometimes basketball, because of the black thing, you should automatically be able to play because they have heard that you are the greatest thing.

Dora Herrera - Another problem that has come up with any students, be he black or white, is staying out, sticking with it.

Audience Input - Can you recognize that there is some racism in that department, and if so what can you do. I'm not trying to put you on the defensive, but I want you to be able to recognize that these students see it as that. If that is true, there must be some way to overcome that kind of situation. Do you hear what I am saying? If it is not true, and it happens to be another factor, then what can be done to eliminate it. If it is in fact, racism, then what can we do to eliminate the fact.

Audience Input - I think she was making general comments on the presence of racist attitudes in the Athletic Department and the teams. I have experienced it here and I think black students will continue to experience it here. I think one of the things is that it is not just the Athletic Department. I think it exists to some extent in all of the departments of this institution.

Audience Input - I am sorry if I opened up a can of worms. The reason I did was because, I think as long as we keep sweeping certain problems under the carpet, we are not forced to deal with these kinds of realities. Then we don't need conferences such as this. I think often times as a minority person, I question why we are on some of these campuses anyway. Okay, if you consider that we are there, how are we best going to deal with our ultimate goal, which is graduation. A pleasant, enjoyable, educational experience is what we desire. We are running into so many barriers, whether they

be the Athletic Department or the History Department or whatever. They see us trying to project a positive image. Again, I agree with the sister from Green Bay. Beyond this apathy our students feel, is a hopelessness. Sometimes you often hear, "I don't know where to go; I can't trust you either," kind of thing. You know I tend to resent that happening to them because that is not what education is supposed to be about.

Scott Pfeiffer - I want to thank you all for letting me sit in on this. Seriously, that is the first thing I want to address. I deal with student government, which is students in the halls, which is where they have to live. I guess it is probably a good place to start. The whole issue you have been addressing is one of our big problems. Most of the students that you will find at this university are from the northern part of the state. Unfortunately, they haven't had contact with blacks, Chicanos, or even very few Indians, unless they come from the Menominee area. All that they have seen, ever since they were about this big, are the things that have happened on television. I'm not saying this is right or wrong, but everybody forms an image. Obviously everybody has this image when they come on this campus. It is hard for a new freshman walking the campus to feel like he belongs. I don't care if he is black, green, or purple. When you first walk on the campus, everybody that is there seems like they have been here for 20 years, like they belong. You're standing there in your own little shell. Now I realize that for minority students this is probably tripple, because they are in a strange environment and people up here don't know how to react to minority students, more or less. I myself, have basically the same problem I had last year when I got up here, and I am from the Milwaukee area. But, I didn't have that much interaction with minorities. You know certain people

here and there and you tend to generalize. That is something in the way I was brought up. I'm not trying to defend what we are doing, but I am trying to explain some of the problems we have in trying to get people to work with us. We are starting out with a negative stereotype on both sides. The first thing we have to do is break this down and that is why I have the feeling that your Multicultural Centers are so valuable to us. No, I'm sorry I generalized. I just learned to do it. That is why I attend things like this to try to reduce doing it. I guess somebody had to start. In dealing with the Center, what we are attempting to do is break down the stereotyping between the different races. We are very definitely lacking participation of all branches of student government on campus. I don't feel that Oshkosh is alone in this, because I have attended conferences all over the mid-west, and the idea of drawing students in, you have to have something to prove to them that this is interesting. First, it has to be interesting and secondly it has to be something that directly involves them. Now, to do that you are advertising, definitely, in a major form, you have to do and what we haven't been doing in our student government branch since the 60's. All the fun has gone out of student government. The tear gas and the rioting, you laugh, but there isn't an issue to draw people into the student government body anymore. There is no major issue. So, what we are trying to do is to create a program type of organization. Something that will meet the needs of the people on campus. But, in doing this we're trying to overcome the years of nothing. The students are interested. What I am trying to say is, the first thing in an organization is to create interest and to prove your worth. You have to prove your worth and there has to be a vision that has some merit or gets a little honor being there. I apologize again. Just correct me, maybe

it will help me. Listening to this group talk and obviously you are having troubles within your own branch, here in the Center, between the minorities and getting them together. I thought our problems were unique. What we're going to have to do is, through the type of Centers that are established here, is to get people just to interact. What I'd like to see is more of my people sitting in, and the people that are on the positions in the halls, sitting in on this. We have thousands of workshops and speakers available on campus and I guess the idea is good to get students to attend these. The only thing is, you run a workshop on racism and sexism, like we ran in our hall. It was invaluable to the people who attended. We had 25 people attend. I came to address how to get students involved and I don't know. What I am going to do is just ask for input from you people. I don't know how to do it. I originally took the topic assuming this wouldn't be too bad. I can't explain why people aren't getting involved. I can explain the general outline, but I can't explain why. I need help. That is why I am here.

Audience Input - What is your position?

Scott Pfeiffer - I am in charge of the residence halls for the students that live in the halls and policy changes generally cause problems. What I am looking for is ideas to help in educating the people that we have here and now. That's basically what I need. I am really glad to see the Center holding such a conference. I really am, because they are invaluable on our campus. Without them, as we mentioned before, we would loose 2/3 or 3/4 of our minority students because they are alienated on campus.

Audience Input - I think you ought to look at the officers. I think many times we get off into a question of financial aid and G.I. benefits.

It is an alternative to other groups and often times you don't deal with that. When we are talking about motivation; it is just like on the job. If a person comes and says you got to join the union, what benefits are in it for me? I can see why this can be related to student government. How much is it going to cost me to participate and what are the benefits coming out of it? I'm only here because aid is available and I'm only here because I am black. Realistically we have got to start looking at what our students situation is. We have to find out the firm goals that they want. You are asking a lot. I just want you to think about it. I want to learn how to go to class and not be sleeping in my lectures. I want to learn how not to be hassled. I think that this conference can do this same kind of thing. We have got some people that are so involved in their educational evaulations and trying to not be hassled and they don't care about that kind of situation. I wonder what kinds of numbers we are talking about. Those students that are here for the educational value and those who are here because they just don't have anywhere else to be.

Audience Input - You think the main responsibility should be put on the student, in terms of being responsible for their own educational things. Sometimes administrators and faculty decide what is going to happen to the student. What he is going to learn. How long is it going to take for him to graduate. Sometimes I think it is the faculty and administration that are responsible for the "apathetic attitude" of the students. They get so used to them doing everything for them that they don't have to do anything but just sit back and let them do everything for us. Maybe we could start by being more responsible for ourselves. Another thing, maybe you should just stop trying to get students involved and when they have problems or

something happens to them they are going to come in. Instead of always going to them. As long as you continue to do things for students and they don't have any responsibilities for themselves, then they are going to continue to be apathetic.

Audience Input - Another thing that you may be looking for is to search the question. To examine the ways in which you go about exercising things that go on about the campus. Things in which your committee may be responsible. There are certain things that everybody likes; to drink alcohol and also to eat food. What are you going to have? They had Huck Finn week on this campus. Black people don't identify with Mark Twain, you know. I have to put this to you. I go before the administration and I had to tell the student government that black people don't identify with Tom Sawyer. The blacks go on that campus and see the white population dressed up in their blue jeans and their raggy clothes. These people are acting like the black people should get involved in this, but once they see a black man has a watermelon in his hand they begin to talk jive. They can't handle the fact that someone won't participate in a week. They have to give you a hard time for a minute. These are some of the things if you want suggestions. Identify; I mean put it down on paper, I mean go around and get some ideas from other people about what you think before you go and plan it. What would you like to have to drink? What would you like to see here? Maybe a spiked punch? There are those who would get into it.

Audience Input - My problem is you are talking about whether the students are involved. We have to get the students involved in being students before we can talk about getting them involved in anything. We have black students who have gone to schools that haven't taught them to survive. If you can't

survive you can't get involved in anything. I do feel that unless we teach them survival skills at our campuses, so that they are comfortable enough to do other things, they will not get involved. It's not apathy. It is just that they will fail. They're afraid to get into it or not to get into it because they want to survive. That is all that they have been doing most of the time, surviving. Until they get these skills that they need to survive, they will not start participating. This is what is happening. They still are not surviving. I think minorities are dropping out of the colleges and perhaps going to different colleges more than any other group. It is because they do not know how to survive. We are not teaching them how to survive. I feel that if we do teach a student how to survive at a predominantely white institution, so that he can get to enjoy other things that the school has to offer, then he can participate.

Audience Input - I also feel that it is important in planning activities that all the basic skills of the students come out. That we have watermelon or something that all black people do like. We had soul food, chittlin's and something that the whites could enjoy. We had a native american meal. Soul food may be a tradition, but I don't eat it all of the time. So a lot of things that can be traditionally said about minority people you've got to educate yourself. On the white campus, the administrators are always talking about how different or strange black people are. Have you ever thought that as black people you are as likely to change as white people.

Scott Pfeiffer - I realize that is the trend in things. One of the major things that I think the Centers are so valuable for is, it gives you someone to associate a form of survival when they first get here. I was a freshman last year and I knew it was hard for me coming in and I can realize how much harder it has got to be for a minority student, looking around and

seeing predominantely white people. I'm sure that really is a frightening thing. It was bad enough being myself and being a freshman. I don't know. I don't have an answer. I do realize your position. I guess that's what I am trying to say.

Audience Input - I think Wisconsin has to start all over. Offering an orientation in what this school has to offer students, be they black or white, just what they have to offer students. It should start with your student government. What happened is that it has to be in the residence halls for the orientation. You say that racism and sexism turns you off. Get the freshman in here and have an orientation of what goes on in the halls. Most are going on financial aids and work study till they graduate. You catch them before they are into everything. Look at it as a student project, a freshman project. I think that some of the money that is available should be put into having workshops that can tell you about what is available in your town. If it isn't available in your town, where you can get it.

Scott Pfeiffer - That seems to be a problem that nobody knows what to do anything about.

Eddie Guzman - I think we ought to conclude this, because there is supposed to be a luncheon. I know many of you are just waiting to meet the other people.

Audience Input - I think if anyone has anything else to say they will say it.

Eddie Guzman - I want to conlude this. I want to thank our panel and make a couple of comments. I got alot out of it and thank you.

THE ART OF PROPOSAL DEVELOPMENT

By

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One of the things minority programs, particularly those concerned with student programs, have not done is pursue grant funding. The support of human services through grants, awards, fellowships and private gifts is a multi-billion dollar enterprise. In less than 25 years, direct federal aid has risen from three billion to 65 billion dollars. The Department of Health, Education, and Welfare, which didn't even exist until 1953, is now the largest department in the federal government.

In the private sector, also, growth has been substantial. Private foundations, corporations, organizations and individuals provide more than 26 billion dollars in grant support annually, with another 26 billion dollars worth of volunteer time and services donated every year. With this growth, there has been a great increase in the number of agencies and individuals

seeking grant support. To compete, one must have a working, functional knowledge in the art of developing fundable proposals. It is this issue which I wish to address this morning.

In order to get an understanding of the grantsmanship game, one must understand grant-making entities--how they differ in their objectives--and grant-making procedures--what they look for in the grant applicant and how they are approached. These are the issues with which we will deal this morning.

First, I will discuss private foundations, which is probably one of the most misunderstood areas in the grant making field. Many people will lump all private foundations into one category called "private foundations." This, however, is not the case. There are at least five types of private foundations according to the Marquis Academic Media's Annual Register of Grant Support.

First, there is the national foundation. National foundations are not limited to any geographic area in their grant support. They are usually quite large with assets of twenty five million dollars or more. Some of these include the Ford Foundation, the Lilly Endowment, Rockefeller Foundation and Carnegie Corporation. It is important to understand that these foundations are usually more attractive to programs and proposals with national, or at least a regional implication, rather than an area-specific proposal. National foundations usually publish their own annual reports. They often have their own grant makers, and they have, by and large, well-defined philanthropic goals.

The second type of foundation is entitled corporate foundation. Examples of a corporate foundation are the Exxon Education Foundation, Sears Roebuck Foundation, and the Xerox Corporation. Most of these corporate foundations

are independent. However, they are very much the creatures of the corporation that founds and funds them. Corporate foundations, therefore, will more likely be receptive to proposals that are in line with the corporate interest. They have been very much involved in funding minority enterprises and making grants to the fields of education and social services. Most of the corporate foundations are much smaller or have relatively small assets in comparison with the national foundations.

The third foundation types are family foundations, and this is by far the largest number in the private foundation category. The grant support in the family foundation is very often a personal matter. The foundation is generally controlled primarily by the family members, and even if family members die, the wishes of the deceased members will be carried on by those who manage the foundation. Grants in this area are more likely to reflect current family interests rather than any recognizable pattern of traditional philanthropy. Most family foundations are small. A few also have guidelines for submitting proposals. Family foundations, unlike the national foundation, are generally localized and give grant awards based on a limited geographic area. If you are developing a proposal in the local area, these are good foundations to explore. Grants are usually less than one thousand dollars, but the number of family foundations make this a good area to explore. It is estimated that there are over 22,000 of them.

A fourth type of foundation is called the special interest foundation. Like the national foundation, it generally will make grants without geographic limitation, usually so long as the projects relate to the specified areas. An example of the special interest foundation is the Joseph P. Kennedy Foundation which is geared toward mental retardation or the Robert Wood Johnson Foundation which relates to health. Both of these support research

in the area of a single disease. One important thing to note about special interest foundations is that they can be a valuable source of information about a given subject as well as its potentiality for grant support.

The fifth type of foundation is the community foundation. This is the largest growing area at the moment. The community foundation really amounts to a public charity. Community foundations were always named for the community which it serves. For example, there are large community foundations such as the Cleveland Foundation, the San Francisco Foundation or the New York Community Trust. These are community foundations and they generally serve that community. The Chicago Community Trust, for example, cannot fund a project in Wisconsin, unless that Chicago area is intimately involved in the Wisconsin area. For instance, Beloit extends into Illinois and may impact on the Chicago area. The Chicago Trust may fund a project which includes Beloit, but it would not fund anything, for example, that would include Oshkosh. There are approximately 280 community foundations across the country, and their combined assets total approximately 1.7 billion dollars. Usually, if you are interested in the community foundation, the best place to contact is the local trust bank in that city.

Let's move on to seeking grant support from public money. Usually, when you are talking about this area, you're talking about the federal government, particularly the Department of Health, Education and Welfare or, occasionally, the Department of Labor.

First, we'll talk about the types of grants that are available, and there are several. I'll just list them and then we'll go back and discuss the various aspects of these grants. The first type of grants are block grants. Then there are categorical grants, construction grants, demonstration grants, formula grants, project grants, research grants, matching grants, training grants, and staff grants.

The block grants are usually made directly to states or local units of government from the federal government. For example, a county may get a sum of money for CETA--the Comprehensive Employment and Training Act. This is considered a block grant.

Categorical grant means that a fund comes under a certain classification. The grant or the funds must be expended within that certain field of interest, whether that field is child care services, mental health or services for the blind.

Construction grants usually are related to building necessary facilities, renovating those facilities, or expanding them. This is an unusual grant, primarily, because the grantee is required to rent or lease space rather than the federal government coming in to build a certain facility.

Demonstration grants are probably the most common type of grant made in the human services field. These grants are usually made to agencies in order to illustrate the effectiveness of a certain procedure or methodology. This grant usually also provides a direct benefit to a group of clients. Most of the time, demonstration grants are follow up to research grants in an attempt to demonstrate that the success of the research grant has greater applicability than to the targeted population.

The research grant, then, is provided to test certain hypotheses or theses. The research grant may be basic research or applied research. The typical research grant today favors applied research over basic research.

A formula grant is generally based off of a given population income or taxation methodology, or they may be tied to a special need in a given area. These grants are usually written into legislational regulations that establish the fund for the formula grant.

The matching grant is sometimes confused with the formula grant. The persons or organization receiving the grant must generally guarantee to provide a certain amount of the total grant fund from sources other than the federal government. This match may go anywhere from one percent to fifty percent. In some instances there may be what is called a sliding match. This means that the funded agency will pick up a larger share of the total grant than is funded by the federal government. Matching requirements may also require that the matching funds come from a "hard" source rather than "soft" funds. The hard match means that actual dollars must be allocated, rather than soft sources such as services donated by volunteers or equipment rather than the hard dollar amount.

Project grants allow the granting agency to determine funding based solely on the merits of the project of an individual or organization. This is probably one of the most flexible types of grants in that the granting agency may have complete control in selecting the project, the grant recipient and the amount awarded. Most TRIO programs--Special Services, Upward Bound and Talent Search--are usually project grants.

Training grants are usually awarded to organizations, corporations, or individuals to support the cost of training existing staff or students and to develop that staff's potential in procedures needed to develop skills in a particular field. An example of this would be in legal aids, or paramedics or nursing.

Staffing grants are provided for the support of salaries of professional and technical staff members plus, if necessary, inservice training. Most staffing grants come with a sliding match requirement.

This provides the background necessary to get into actual program planning and proposal writing which will consume most of the remainder of this session. I will talk about various phases of the planning and actual proposal writing, give you, hopefully, a couple of options--straight narrative versus a management by objectives format--and then, hopefully, we can get into the actual grantsmanship process, if time allows. I would hope to do this through your questions rather than a straight talk from me.

Program Planning and Proposal Writing

Proposals written for foundations and those written for the federal government will differ substantially in final form. Foundations usually require a brief letter, whereas, federal agencies often prefer an extensive array of forms and a narrative.

A major difference in applying for federal money versus foundation money is that the foundation process usually involves more face-to-face meetings with those who make or influence the decisions. Federal proposals, by and large, are heavily dependent on their written format and written descriptive materials. Federal grants are geared around legislation and regulations. Have these materials with you, know them, and use them in writing the proposal. Basic information as to what they are looking for is in those regulations. For example, TRIO legislation requires a narrative on need, resources, design and budget. It is important to contact knowledgeable others--associations, individuals, etc. Foundations have a greater tendency and more opportunities to appraise the individuals associated with the project as well as the merits of the project itself. It is important to keep this in mind when approaching a foundation.

You must be prepared for face-to-face meetings. Your written material must be supported by an articulate presentation. You have to sell yourself, your project and your institution to the foundation personnel you meet.

You must know the requirements of the application process and you must meet those requirements. Some foundations make it difficult to learn their requirements and policies. Therefore, the first rule in choosing a foundation for a potential grant is to learn as much as you can about the target before you formally approach them. When you are ready to apply, follow the procedures they recommend. Be as positive as you can. Be persistent in getting a response. When the response is no, try to get the reasons why and their criticisms, if any.

When applying for a grant, include the following when writing the final proposal. By going through this type of process, you can virtually anticipate all that either a private or public funding source will ask. Include these basics. First, a cover page or covering letter with title, name and address of institution, persons to contact and date is needed. The federal requirements are more specific and usually have an application which fulfills the cover page process. Secondly, and probably most important, is the development of a summary. The summary is a very important element of any proposal, and it shouldn't let me emphasize, it should not, simply be an afterthought. The summary is probably the first thing that a funding source will read. When writing to a foundation, the writer may present the summary as a cover letter or the first paragraph of a letter-type proposal. Most important, the summary should be clear, concise and specific. It should describe the grant seeker, the scope of the project and the projected cost. Generally, a summary would be no longer than one or two pages, sometimes only a couple of paragraphs.

The summary is important, in that some funding sources may screen proposals as a first step in grant making. That is, they briefly examine each proposal to determine, among other things, whether it is consistent with their priorities and whether it is from an agency eligible to apply for their funds. As a further step, the screeners may draw up a summary of their own, and these proposal summaries may be all that are reviewed in the next step of the process. It is much better for the grant seeker to draw up a summary that the funding source can use than to hope that the reviewers see the importance of the program in a brief initial look at the proposal.

Next, there should be the narrative. This is the body of the proposal. Generally, it is the complete description of the proposed project. Its length is generally determined by the guidelines issued from the funding source. The narrative has the following components: 1) Introduction. In this section, the grant seeker should describe the background and philosophy of the project, your organization's credentials and experience in the project's area of expertise, the usefulness of the project, its unique or different aspects and the overall goal of the project. It should also include how the organization began, how long it has existed, some of the most significant accomplishments as an organization or, if it is a new organization, some of the significant accomplishments of its board or staff in their previous roles. Also included in some proposals, in this section, is the support received from other organizations and prominent individuals. If you do this, you should include letters of endorsement or support in an appendix.

2) The next item under the narrative should be a problem statement or a defense of need or an assessment of need--whatever you want to call it. Under the problem statement section you definitely should be specific. It is time to focus on the specific problem or problems the applicant wants to solve through the proposed program. A clear picture of the problem to be addressed should be given, documented with statistics and other facts where possible. Define where you are now and where you want to be. The difference between these two conditions is the problem you want to solve. It is important to narrow the definition of the problem to something that can be accomplished within a reasonable time and with reasonable resources. Let me stress again that documentation is important to narrow the definition of the problem to something that can be accomplished within a reasonable time and with reasonable resources. Let me stress again that documentation is important.

The following steps are necessary under the problem statement. Make a connection between the organizations background and the problems and needs with which it proposes to work. Secondly, support the existence of the problem by evidence. Statistics and facts are important. Get advice from groups in the community concerned about the problem. You may want to set them up as an advisory source, also. Thirdly, define the problem clearly. Make sure proposed actions are workable and that they can be accomplished in a reasonable amount of time. From this section you move on to program objectives. If the problem has been defined, then the objectives should offer some relief to the problem. Objectives can be defined as the levels of results to be sought in a given time period. They should be realistic and feasible. The objectives determine how the project will concentrate its resources of staff, equipment and facilities. They commit the project to specific activities and targets.

It is also important to make sure that the project objectives are measurable. There should be a definite outcome from the objectives. I'll speak briefly on the development of management by objectives format after I finish these following sections.

3) Next under your narrative, should be your work plan and methodology. This is where you describe the project's key activities in a step by step outline. The operational plan with its corresponding timetable specifies what will be done, by whom, under what kind of organizational and management structure. If a particular method of instruction or research technique is to be used, it should be described in this section. Following that, there should be a section on program staff and cooperating participants. Under this section, you should identify key project staff and describe their qualifications and suitability for this program. Under some proposal formats, you would include the persons vita in an appendix. On a short form, however, you may want to list degrees and/or community experience, language proficiency, special skills of key persons to be hired. Identify responsibilities and relationships between project staff and any cooperating groups, whether it be the community of the university, the area, non-profit agencies, etc. If possible, describe the project organization in a chart which indicates management and reporting lines. In an educational institution, I think that is very important, and a flow chart should be included, either in this section or in an appendix.

The next step is very important, and that is evaluation. Evaluation of a program can serve two purposes for an organization. First, a program can be evaluated in order to determine how effective it is in reaching the objectives which had been established, or in other words, how well it solves

the problems which it has identified. So this, then, would be a result-oriented concept of evaluation. Secondly, evaluations can be used as a tool to provide information necessary to make appropriate changes and adjustments in a program as it proceeds. Under this section, then, it is necessary to describe your plan to measure the effectiveness of the project's activities. The plan should be keyed to the specific objectives which you have set. You should also describe who will conduct evaluation activities, whether it is going to be a person on your staff, are you going to bring consultants, etc. You should describe how evaluations will be used to make necessary changes and in what form the final evaluation will be printed and disseminated.

Finally, then, under the narrative, the budget should be developed. This section should describe the total cost of the project. If funds are coming from several sources or if there are in-kind contributions, this should be indicated. Always make clear what the actual amount of the request is as distinct from what the total cost may be. Budget items include: personnel costs, including fringe benefits; consultant services; occupancy costs, if needed; project equipment and supplies; telephone; postage; printing and reproduction; stationery and other consumable supplies; insurance; travel or carfare; conferences, meetings; data processing; messenger services, etc. It is essential to seek advice and information from institutional personnel familiar with actual costs and budget guidelines; if that type of individual is available.

It is also important to indicate how your program will be continued when the grant runs out. This is not applicable if this is a one-time-only grant application, but if the proposal requests program money or added projects, then funding for next year is an important consideration.

Management By Objectives

Generally, in using the management by objectives approach, you will proceed under the same basis as you would under the previously discussed proposal preparation. That is, you would have your narrative with, if you want, an introductory statement using the same criteria. You must establish the need. Give what demographic data is necessary--statistics and facts supporting the need. The difference is that when you get to program objectives, you would state very succinctly the objectives. You may have more than one. You may have as many as fifty. State the objective and the personnel who are going to be responsible for that objective. Proceed with your plan, which would define the activities that you will undertake to meet the objective. Then, after that, you would have a statement of performance indicators or measurable criteria. This portion will state, very specifically, how you intend to determine how you meet the objective. So, this is somewhat of an evaluative technique, however, it is not your final evaluation. You build that in at a later date in a more narrative form.

Let me summarize the steps in the grant application process. First, organize the idea into a practical plan--a brief outline of activities and objectives. This should be your initial step. Secondly, where necessary, gather the basic and preliminary approvals from your institution. It may be your Grants Office or it may be your immediate supervisor. Thirdly, seek out sources to help you prepare a formal funding request, particularly if you haven't had any experience in proposal writing. You may do this through your supervisor, your Grants Officer or someone you know who is familiar with the grant application process.

Fourth, investigate possible funding sources, whether it be federal, foundations or corporations. Fifthly, based on the preliminary outline of your ideas, probable cost and your research, select the funding source or

sources which best suit your plans. The sixth step is writing the final proposal. This would include the basics that I previously spoke of--the cover page, the covering letter, one or two page summary, the narrative, introduction, statement of problem, project objectives, the work plan or methodology, etc.

Seventh, if you are involved with a foundation or corporation, plan for your visit to the corporate or foundation offices. Be prepared to defend your idea against a variety of objections which they may raise. Be articulate and brief in the face-to-face meetings. You should always be open to suggestions, but stick to the point. If written material may be requested, have it prepared and ready. Eighth, follow up your meeting with a thank you note. Be sure to get the names and addresses right in any correspondence. The ninth step--if you are turned down, find out why. Was it a case of too many proposals and not enough funds? Was it not applicable to their particular areas, etc.

The tenth step, then, is, if you get a grant, don't neglect the funding source once you get involved in your project. You should keep them informed of any progress, changes, or problems that you encounter. This may be through a mid-year and/or annual report--whatever they have requested or whatever you feel is needed. If there are no built-in appraisal or continuing appraisal techniques, you should always find out what they would like to have in the way of a report and a financial accounting. I suggest, as a final step, that you keep a project history file from the day you wrote down your ideas through the application and proposal writing stage, meetings, reports, financial records, achievements, disappointments, and your final preparatory steps in evaluation, etc.

These are the basics in which I would suggest that you proceed in the grant application process. Others may have various techniques and different ideas. This is one that I find useful.

PROGRAM TITLE AND SOURCE OF FUNDING	PREVIOUS OR CURRENT DATE OF PROPOSAL REGULATIONS AND ANNOUNCEMENT OF CLOSING DATE--FEDERAL REGISTER	PREVIOUS OR CURRENT CLOSING DATE	TOTAL DOLLARS AVAILABLE NATIONWIDE AND AVERAGE (SIZE OF GRANT AWARD)	APPROXIMATED TOTAL N.Y.C. SCHOOL SYSTEM GRANT AWARDS AS OF JULY 20, 1977	PROGRAM DESCRIPTION	CONTACTS
Ethnic Heritage USOE ESEA Title IX	May 20, 1978 October 14, 1978	Dec 17, 1976	$2,300,000 $37,000 (General) $15,000 (Minigrants)	$32,927	To develop intercultural understanding among individuals living in a pluralistic society; to promote mutual understanding among various U.S. ethnic groups	Dr. William Martin Ethnic Heritage Program USOE, Room 3919 Seventh & D Sts, S.W. Washington,D.C.,20201
Civil Rights Act Civil Rights Act Title IV	January 12, 1976 November 12, 1976	Jan 17, 1977	$2,500,000 (To LEAS) $50,000	None	To aid school districts in hiring advisory specialists to train employees and provide technical assistance in matters related to desegregation on the basis of race, color, religion, sex, national origin or language difficulties.	U.S. Office of Educ. Region II Ms. Rita Ray 26 Federal Plaza Room 3954 New York, N.Y.,10007
Community Education USOE Special Projects Act	December 12, 1976 November 26, 1976	Feb 7, 1977	$1,500,000 (To LEA's) $33,000	None	To assist LEA's, state educational agencies, institutions of higher education in coordinating the establishment of community education programs.	Dr. Paul Tremper Community Ed. Pgms. USOE-7th & D St., S.W. Room 5622 Washington, D.C.20201
Bilingual Education Title VII USOE ESEA Title VII New Grants	June 11, 1976 December 15, 1976 (original) February 11, 1977 (revised)	Feb 15, 1977 (original)	$15,000,000 $178,000	$11,238,525 (Citywide total)	Grants to supplement and enrich on-going bilingual/bicultural programs; staff training required.	Dr. John Molina USOE Bilingual Educ. Program Reporters Bldg.Rm. 420 300 7th St., S.W. Washington, D.C., 20004
Bilingual Education Program Title VII USOE Continuation Grants	June 11, 1976 December 15, 1977	March 21, 1977	$70,700,000 $178,000	$11,238,525 (Citywide total)	Grants to supplement and enrich on-going bilingual/bicultural programs; staff training required.	Ms. Paula Vazquez N.Y.C. Bd. of Ed. Center for Bilingual Education 131 Livingston St. Brooklyn, N.Y., 11201
Women's Education Equity Act (General Grants) USOE Special Projects Act	April 1, 1977 April 1, 1977	April 29, 1977 (preapplication) May 23, 1977 (small grant applications) June 27, 1977 (general grant applications)	$7,720,000 $35,000-175,000 (general) $15,000 (small)	$160,521	To support development and implementation of capacity building programs contributing to women's educational equity and having a possible national impact.	Dr. Joan Duval Womens Ed. Equity Act Program USOE, Rm. 3121 400 Maryland Ave, S.W. Washington, D.C. 20202
Jazz/Folk/Ethnic Music Program National Endowment For the Arts	March 25, 1977 March 25, 1977	June 1, 1977	$670,000 $15,000 (matching funds)	None	Fellowship grants to composers and arrangers for creation of new works, etc. (new and established performers). Institutional grants for jazz, folk and ethnic music presentations, documentation and preservation of living musical traditions.	Mr. Walker Anderson Director, Music Pgm. National Endowment for the Arts Mail Stop 553 Washington, D.C, 20506

PUBLICATIONS/FOUNDATIONS AND GENERAL FUNDING RESOURCES

The Foundation Directory, Edition 6 (1977). This directory lists approximately 3,000 foundations and community trusts in America with assets of one million dollars or yearly grants of $200,000 or more. Information is listed by states, fields of interest and alphabetically. Includes address, donor, date and place of incorporation, financial data, range of grants and names of officers and trustees ($35 plus $1 postage and handling). Published by The Foundation Center. Distributed by: Columbia University Press, 136 South Broadway, Irvington, N.Y., 10533.

The Foundation News. Bi-monthly magazine with center section listing of current grants by foundations. Articles about foundation policies and spending patterns ($20/year). Available from: The Foundation News, Box 783, Old Chelsea Station, New York, N.Y., 10011.

Foundation Center Source Book Profiles, 1977. This new looseleaf service provides analytical profiles of more than 500 foundations and their grant-making interests. Each subscriber receives, monthly, more than 40 new profiles and updated subject interest and recipient type indexes ($150/year). Begins August, 1977. Available from: The Foundation Center, 888 Seventh Avenue, New York, N.Y., 10019.

Foundation Grants to Individuals, 1977. This directory describes the programs of more than 1000 foundations which make grants to individuals. It includes information on scholarships; fellowships; loan programs; awards to artists, scientists, graduate students, and the needy ($12 plus $1 postage and handling). Available from: The Foundation Center, 888 Seventh Avenue, New York, N.Y., 10019.

Proposal Brochures. The Foundation Center will send, free upon request, copies of two brochures which provide basic information on grant proposals. They are "What Will A Foundation Look for When You Submit a Grant Proposal?" and "What Makes a Good Proposal?" Available from: The Foundation Center, 888 Seventh Avenue (26th floor), New York, N.Y., 10019.

Grants: How to Find Out About Them and What to do Next, by Virginia P. White. Contains information on government, foundation and corporation grantsmanship ($19.50). From: Plenum Press, 227 West 17th Street, New York, N. Y., 10011.

The Grantsmanship Center News. In-depth coverage of private and public funding. Includes articles about obtaining grants, proposal writing, program planning, resource development and management of non-profit organizations. Provides news and information on new year programs. Published six times a year ($15/year). From: The Grantsmanship Center, 1015 Olympia Blvd., Los Angeles, CA, 90015.

Program Planning and Proposal Writing. This booklet details how to create more effective grant proposals, from writing a credible introduction to making a comprehensive summary. Discusses how to assess needs adequately, determine and achieve goals, design evaluations, prepare budgets, and plan for future funding (1-10 copies, 75 cents each). From: The Grantsmanship Center, 1015 Olympia Blvd., Los Angeles, CA., 90015.

Evaluating Action Programs: Readings in Social Action and Education, Edited by Carol H. Weiss. A series of essays about evaluation. Describes importance of evaluation, its purposes and the methods of obtaining information and reaching conclusions ($6.95). From: Allyn & Bacon, Inc., 470 Atlantic Ave., Boston, MA, 02210.

SPECIAL GUEST SPEAKER

"THE FUTURE OF MULTICULTURALISM"

By

Kwame Salter

Executive Director
Dane County Parents Council
Madison, Wisconsin

Thank you very much. I didn't know you knew that much about me. Chuck is an old and very valuable friend and before I start, I'd like to acknowledge some people in the audience.

The Godfather of what I consider the Black Student Union of the University of Wisconsin system, Dr. James Baugh. It was Dr. Baugh's wisdom and direction that took a lot of my youthful vigor and made it into an effective strategy. At the time, I was not to much interested in learning how to manipulate the university, I was more into heading right into it. I've learned.

I'd also like to acknowledge W.L. Moore, who is a fellow student of mine who went on and passed that threshold, and now has a Ph.D. in Educational Administration. You're fortunate to have a person like W.L. around.

Mr. Alfonzo Thurman, who of course is also a fellow student and we used to sleep together at the 7:00 a.m. classes. But actually, we both turned out pretty well.

Let me give you a bit of history because I realize that I was fortunate enough to be a person who is a recipient of what Roy Wilkins calls "gratuity circumstances." That is to say, that I just happened to be in the right place at the right time.

In 1966, a young Stokely Carmichael had set us ablaze in the community. He had told us that suddenly there was a possibility for us to change the society. We felt ourselves to be the chosen generation; we thought ourselves to be the people who would change this society. We had listened to our mothers, our grandmothers, and our grandparents, and they had told us consistently that a new generation of people would rise up and they would do things. So we were sold on this, and essentially we attempted to make those changes.

I couldn't have done a lot of things that I did, if there were not certain key people in the institution. Chuck Taylor was one of those people. In my graduate experience, I ran out of money like most of the people do and Chuck Taylor was the financial aids counselor. That's how I met him and explained to him my predicament and I had no collateral other than arrogance, which I keep. Chuck gave me a vote of confidence and I completed my residence credits for the Ph.D., and I really owe Chuck that acknowledgement. Chuck is the type of person who is fair and objective. He didn't do it simply because I was a black student, he did it because I think I was a student who tried to explain to him my predicament. And I accredit him for whatever I'm going to do in the future, because that was a critical junction in my life.

So, let me explain to you some history and how we got here today and why you're here today in such intellectual surroundings and discussing the topic of the future of multiculturalism in the state of Wisconsin, the nation, the United States of America, and possibly the world. The future of multiculturalism is inextricably linked to the future of the world. The future of the world is inextricably linked to the future of multiculturalism. Multiculturalism is not a new phenomenon, it is as old as the human race.

When we came to the campuses in 1966, as I explained, there was no such concept of multiculturalism. There was one culture, and that was the American culture. We found it very difficult to adjust to that culture because we had grown up on the streets of Milwaukee and we had developed what we considered a certain culture and we were proud of that culture.

The first thing that we noticed on the campuses was that the music was not conducive to this new context. We raised what a lot of people considered some very frivolous issues and we considered some very serious issues. That is to say, how can you expect a student to be academically sound if the environment and the atmosphere is not conducive to study. It was almost endemic to this university system. The fact that the black students were not comfortable, and that's a word that Dr. Baugh used to use, make them comfortable. And once you're comfortable, you're able to concentrate and to apply yourself in the academic arena. We raised these issues because we felt that the university owed us something; we were about to foreclose on that debt. We maintained that our parents had been paying taxes in this state since 1849 and this was a publically supported institution and therefore, we were not begging for anything. We were only asking for the interest on our investment. That is to say, that we had supported every kind of

other student to go through these institutions but we had been denied admission to the institutions [ourselves].

So my generation of students in 1964 who knocked on the doors of the University of Wisconsin-Whitewater was a very special generation, because we knew no fear. For the first time in a lot of people's lives, they saw a group of people who felt that they were right. The power of right is so great and so strong, that you don't examine anything. We didn't examine the odds, we saw the odds. We only saw a destiny and we marched towards that destiny. We opened up the doors of the University of Wisconsin-Whitewater and we got in there and we said, "okay, thanks for letting us in. Now we need some money to stay here." We began to raise the issue of financial aids. We also began to raise the issue in terms that would try to point out to people that we were not necessarily asking for a free ride, but we were essentially saying that the university owed us. And that's a concept I still maintain; that the university owes us certain things. As for the universities to suggest to us that indeed, we are a burden on them, that indeed they are doing us a favor, when they accommodate a request, I think that is probably the most fallacious assumption that you could make. You have to realize that you pay taxes, your parents pay taxes, even people on welfare pay taxes to support these public institutions. In 1973, the average out-of-state [white student's] parent was making $34,000 at the University of Wisconsin, at a public institution. How could we compete with those types of resources. It was virtually impossible.

And so, what we initially did on this campus is, we examined and we got together in our rooms because these were the safehouses on the campuses. We went and we talked to each other and we exchanged ideas and perceptions and we saw that something very strange was happening. As I pointed out,

the music was the first indicator. At that time, James Brown was the cultural hero of black students. As Frankie Ajars said, we were "rythmetic worshippers of James Brown". So we didn't have James Brown, he was a very important part of our chemistry. Then we began to talk about that issue, and so I'm saying that the whole movement of the multicultural concept started with black students who began to identify their needs as being cultural.

The way we expressed or articulated these cultural needs were in a social fashion. In fact, the first group that I founded along with Lucille Morris was called Alpha Omega. The beginning to the end. It was a social group, because it maintained that the only way to get students together was to trap them essentially, because there was no way we could write a note on a piece of paper and stick it in their pockets or purses that had anything political about it. Once they saw something political, they shied away from it, so don't think that you're dealing with a different character of student, you are dealing with essentially the same character of student. There were students on these campuses in 1964 and 1965 who were just as timid, who were just as unsure, and we could understand that.

Some of us were being propelled by this weight of destiny and we moved right on. When we did get together in social settings, we saw a very interesting pattern evolving; that the people who evolved to leadership positions were essentially the most popular people socially. That is to say, I came to a leadership position because I was known socially because I was a known basketball player. I admittedly didn't have the political understanding and sophistication that I have now. But I was forced into a leadership position because the students looked around and saw that we indeed constituted a community on these campuses. That we had clustered,

not so much because we liked each other, because we clustered for security reasons. We clustered because we had something in common. A common background, a common experience, and hopefully, and this is where the politics came in, we could have a common and prosperous future.

And so we were some very idealistic people in the social arena and as we partied, we began to notice that our problems were not being mitigated, our problems were not being relieved. We were partying, we were getting high, but every Monday morning we were going back to classes, dealing with professors who felt that we were innately inferior. Dealing with these professors who were surprised that Kwame Salter could string together a coherent sentence. Dealing with these people who felt that we were here at the largess of some benefactor. Dealing with these people who denied us our basic states citizenship rights. So every Monday morning we'd get back into the union and we'd talk about what we had done on Saturday and Sunday. And we saw that all the partying and all the dancing hadn't moved us one inch towards any real accommodation on campus.

So those of us who had been thrust into leadership positions as social leaders, began to talk in terms of some political activity. The political activity revolved around formally making the university admit that we were legitimate as a group of people. And the only way we could do that was to test the university's philosophy on clubs and organizations and we saw that the universities had plenty of fraternities and sororities who had exclusionary clauses in their membership, that would not allow black students in. So we said, we will set up a society of Afro-American students and the purpose behind this will be to provide tutorial assistance, to provide help, and to provide sort of a kinship for all black students. In other words,

we were slowly getting in the whole idea of getting people prepared to go to school. We knew that we needed each other, though no one would help us. I don't mean to suggest that we didn't have liberal white people interested in us. But we saw that it was a time for us to integrate as Malcolm X used to say. We had to integrate with ourselves because there were some of us who lived on 34th and Mt. Vernon who couldn't talk with somebody who lived on 7th and North Avenue. So we had a real problem of integration. If you brought in a New Yorker or Chicagoian you couldn't even speak to him or her, so we really had to integrate ourselves because we had different cultural experiences that were beginning to function as blocks of communication.

What we did, was that we sat down and we organized a society of Afro-American students. We presented our case to the university, seeking legitimacy, seeking to be legitimized by the university because we were sort of intuitively thinking that there were resources that went along with recognition and if we got recognized we could have those resources. For example, this room you're sitting in. So this was the beginning of our understanding how the institution operated.

We met with what I could only consider extreme reaction by the university who accused us of being segregationists and racists. They also accused us of everything that we felt we were being affected by. Suddenly, we the students, were being told that we were the problem. If you think that that was simple to conceptualize you're wrong, because we had to sit back down. Some students were convinced that if indeed the university said it, then we were prejudice, that we didn't want anybody with us. People like myself began to raise questions. Well, you know when black people get silent there's something profound happening, so I had to break the silence and I said wait a minute. They're not right. We can't join Sigma somebody.

I said, why don't they bring these groups to explain why we can't join them. I said, in fact, we're not exclusionary. We're simply saying that we're working for the benefit of Afro-American students. That membership is not contention on color. Membership is contentional on experience. If you've had that experience you can come with us. Because we had friends. Tim Anderson was a friend of mine who was as black as anybody, who was classified as a caucasian. We had grown up in a way that I was comfortable with him. I trusted him, but I was not going to let the Dean of Letters and Science sit in on our meeting simply because he wanted to test whether or not we were an open entity. The Dean wanted to monitor everything we did and so our second phase was the aggregating of ourselves into these social political groups that began to have all sorts of impressive names. "The Brotherhood of Blackness", "Mojo", "Right On-Right On", or whatever you wanted to apply to this because the names were not so much as important as the dynamic force that was being generated or the historical significance of people coming together examining themselves.

And so, yes we were separatists, but we were not segregationists. Yes we said, let us come to ourselves, let us examine ourselves, let us be objective about this person that you call the white man. Let us understand through the interaction that we have with white people. We've never examined this interaction we said, we've always taken it for granted. In fact, we looked back and saw that the historically black people never moved anywhere primarily because of some debate, or some discussion and black disagreement they had around white folks.

That always broke up our organization. Should white folks be in or should white folks be out. We never sat down and decided what we needed. We were always trying to defend our right to come together. When as my

father said, we were walking in the sea of whiteness, but we were forced to defend our right to come together. And you talk about pass laws in South Africa, apartheid, right here it's happening! If three black students got together on a corner in Whitewater, they were subject to arrest. Right here. You're looking for heroes? You have some that you'll never see, who had to drop out of the university. Right here in Oshkosh, 94 black students stood up so that you could sit down. My friends, people whose lives and careers have been ruined, people who are drug addicts, people who have had to go through all sorts of mental changes, simply because they had the courage to stand up and question this institution.

So you should start remembering your legacy that these social political organizations suddenly began to say, let us purge ourselves of white people. Let us understand our relationship to each other. And when we began to do that, we began to see that indeed, we did not hate white people; that indeed, we did not depend on white people as much as we thought we should. We also determined and figured out something that was really very informative and instructive to us, that there were no white people. That only in the presence of us did they become white. That among themselves they were Jewish, German, Polish, Hungarian, but when we walked into the room, [they became] white. Okay, so we began to see that culture was a determining factor in that color. We began to see that there would be black people who would disagree with us. We knew that it was risky to organize and to bond around color. We knew one thing, that the majority of people carrying this color, carried the same experience. And those who wanted to check out, could check out. But we also knew that we controlled the tone and the tenor of the times. There was no way you could hide. If we made something happen,

you were involved. You couldn't stand off in a corner, and say you didn't have anything to do with those people. We made you admit to an experience that you may have escaped, but your daddy didn't. And if your daddy didn't, your grandaddy didn't. So, I'm saying that we began to understand that it was indeed a cultural situation we were faced with.

We began to become a little more objective about white people. We were not thrilled when a white person came to our meetings, and we began to ask them where's your parents from? What was it like being Irish at the turn of the century? Were Irish people always first class? Did you ever live in a slum? Can you relate to poverty? Suddenly, we began to see that we essentially committed color suicide. In other words, we had to say color was not that important.

Now at the same time, there was a development that was called "cultural nationalism" who's articulation in the public arena was based on color. There was schism within the student movement. Some of us were not cultural nationalists, some of us were. But we were all organized around the same goal--freedom and the liberation of black people. Understand freedom and liberation of black people, those are terms that are no longer invoked. Those are meaningless abstractions now. Those terms have been replaced with "gettin' over," "protecting my shit." We used to define individuality as "me in spite of others," we defined collectivity or personality as "me in relationship to others." Those terms have sort of evaporated. Somehow, they've gone somewhere. These social political organizations on campus, first of all, aggragated themselves. Secondarily, began to get legal charters and became acceptable on the university campus. And we fought consistently the notion and the lies and the falsehoods that were perpetrated about us, so that we could move on to what we considered a more rigorous examination of the institution.

We finally got there, we got there in the form of facilities. "Centers" they called them - brick and mortar. We measured our success in terms of those things that we had captured. It was a very symbolic era. If you didn't have a symbol you didn't have anything. Buildings became the symbol and some people took their social political organizations into these buildings and suddenly acted like those people who worship golden calves. There were more bongo drums, incense, dope, foolishness, and more silliness than the white man could imagine. Pathetically, we were proving them right. I used to tell them, "How do you expect to run a nation and you can't run a house. Who wants you in Africa? What are you going to contribute to Africa? What transferrable skill do you have? Can you kill a teetsie fly, cure malaria? Is your rap what you're selling?"

I came to the University of Wisconsin campus in 1969 as a graduate student, as a person who felt a sense of destiny as an extension primarily of Malcolm X, Martin, and anybody else who has done anything. I just felt that as long as they left this legacy somebody had to pick it up. I saw it laying there, I picked it up. Didn't know what I was picking up. Didn't know the hate and bitterness and just the resentment that people would have when you tried to free yourself. I thought they would applaud. I thought they would say "right on." But then I was reminded of what Charles Beard, the radical historian said. "The best way to get yourself a reputation as a radical is to go around spouting the very words that the founding fathers used."

I came just after the great black student strike, the only demonstration that ever stopped the University of Wisconsin-Madison. Come hell or high water, Edwin Young kept that institution running. So you know the significance of that strike. That strike was not just a strike of black students. That

strike represented the first reaching out of black students after their period of isolation to other students. And primarily to those white students who had stood in the wings and cheered them on. To those white students who had been insulted by us, who had been made to feel guilty by us, and who stood there and waited for years to say we're ready to hold hands with you. That's how they pulled it off. Because on the University of Wisconsin campus in 1969, I doubt that there were more than 300 black students. And yet, 1500 and sometimes just incalculable numbers of students were out there.

This was the beginning and the birth of multiculturalism. Because we were recognizing the culture of other people. In turn, that recognition was being reciprocated. There was a great bonding taking place in 1969. It was an era of radical Marxist politics and we found black people spouting curious blends of Marxism rejecting the man, accepting the philosophy and vice versa, doing whatever they could do to explain what was happening to us.

We were all on welfare. Everybody met at the Financial Aids Office. Our net worth was known. But it was a beginning of us broadening our horizons. Saying that the period of isolation and the period of separation is about to end. We reached out, as I pointed out to those white students who had waited so patiently, who had been so good and faithful. As we looked around and reached out to them, we saw some brown hands and we saw some yellow hands. Also, we saw some red hands and we said "you're here too". "Maybe you should come by our Center and we should have a talk. Maybe we can help you."

With the presence of brown students and the presence of yellow students and the presence of red students, the word "minority" gained currency. And I resisted the word. I resisted that word with all the strength I could muster. I was reminded of Lennon and how he found the Bolshevik party. When he broke off from the Russian party, indeed he was a minority, but he retained the

term Bolshevik, which means the majority. I kept thinking, are we the minority? Numerically, are we the minority? It concerned me. So I would always qualify the term, and Jim remembers this, with "so-called minority." It was a symantical sort of escape hatch. It was an attempt to say, do not psycho-linguistically reduce us to nothingness. And we began to circulate the terms "people of color". "People of color" represented all these interests.

That indeed it was obvious that we must get together for our mutual advantage. If we thought we had problems dealing with New York negroes vs. California negroes vs. Wisconsin negroes, we didn't know what problems were 'till we tried to sit down and say "Viva La Raza". Because there were people, who after a dedicated struggle, had finally got into positions who didn't respect the rights of these people who were coming up. We didn't know what to do. There were these people migrating who used [blacks] as the reason why they should get more. Not ever addressing the fact that the resources were inelastic, that there was just one bucket of grits. They never asked for another bucket of grits. The demand was to get your bucket of grits, and I kept saying, there's more grits. And if you want to go after the grits, I'll go with you.

In fact, that's how the University of Wisconsin Afro-American Center was closed. The University officials came and asked me, "would you be willing to earmark some of your money to support Native American and Chicano activities?" I said, "We're already doing that," and we were. We had worked out a relationship where they could use our program money and also use our facilities. I said I had talked to these students, they didn't want to share it like that. They want some more money. See, because we had worked it out on the Madison campus. In fact, on the Madison campus between 1972 and 1973, you had probably the only multicultural political organization that talked to

each other. You couldn't touch the Chicano student without touching the Black student. And you couldn't touch the Native American students without touching the Black student. Other students who could not relate to black students and brown students, they had no representation. They had to go out there alone. So in 1973, when that was posed to me as an alternative, I suggested that they go back and talk and we entered into a series of negotiations and eventually the decision was made that these other so-called minority groups, these "people of color" would not fight for their own independent units.

At that time, I was maturing politically and I began to understand that we were coming out of the building phase. I could not betray them with my new found knowledge. I had to suffer the agony, the attacks of a very upset community. We argued that the issue was not so much buildings, the issue was access. You give us access, we want resources. Now there was a delayed effect in the other groups of color. They wanted their building. And do you understand that I understood why. Yes I said, let them have their building, even though I knew that the building phase was leaving. Even though I knew that we were reaching a point where we would be on campuses, where we would be in situations without being identified, per se. Because power need not be housed. Power can exercise itself anywhere. And there's a difference between power and influence. Influence is whispering in somebody's ear. Power is talking to him. Power, a term that we were afraid of; a term that some people are still a little afraid of, power. Power to affect your life. Power isn't money, money is not power. Power is the ability as Huey Neuton said, "to direct and control phenomenon to your benefit." Now we could find maybe a more classy definition, but I think that's an operative definition. I have the power to break this glass here. Power need not be

destructive. Power can be constructive. The power of Stevie Wonder, forced into our consciouness, a new concept of love. That's power. And that's all that I'm imbued with today. I no longer hate and I no longer despise those people who did those things to me. I don't care anymore. I, like Stevie Wonder, understand that love is in need of love today. So send yours in right away.

So, I'm telling everybody, look, we've gone through a very traumatic experience. It's been like a marriage where it broke down and we told each other what we thought about it. "I don't like the way you suck your teeth at night." "Your nose pops when you sleep." We got that basic with each other. Two groups, the so-called white majority and this minority. We told each other what we thought. There was dialogue, communication, and there were casualities. I'm not going to make it sound as though there were not casualities. But, you saw the multicultural theme developing. With every success of the black student movement, the black student movement lost it's power base. Ironic, isn't it? Every time we moved someone into a power position, or every time we increased the opportunity, we lost our power base. Success meant elimination as a functioning unit. No one needed us anymore. We would talk to people and they would say, "Well, I got to the campus man, because I did it, you all ain't done nothing." Don't bring that stuff to me. We had no tools in which to organize people anymore, because we were becoming too successful. They had their money. They had their dorms.

But then a concomitant phenomena was happening. That was the phenomena of the other people of color who were coming along, who were forcing onto the conscience of the university the idea of many cultures. The idea that

you could not deal carte blanche with minority students. That your policies had to have some sensitivity to the cultural dynamic. That culture in and of itself is the glue that holds people together.

Now, we didn't worship culture, but we recognized it, because it was my culture that allowed me to take the abuse and heckling for four years at Whitewater, and still study and graduate magna cum laude. It was that strength that I got from my culture. Because I didn't go there with any illusions. My mother and my father had told me what to expect. How people who didn't even know me, would hate me, which was a concept that took me 20 years to understand. That I would see someone and they would frown and they didn't even know me? They felt that they were protecting the interest of the white race by refusing to speak to me. I was puzzled. But I remember what my parents said. "You got to make it." "You had an uncle, boy, back in Louisiana who the white man killed cause he wouldn't take no mess."

And there was the other side, my multicultural heritage. "Your great grandaddy was Irish, your great grandma was a Choctaw." "Your great grandaddy was pure African." I said, wow, I got that going for me. I had it all, well I'll just use it. I don't understand the limits of a color ideaology. Because at this point, I'm saying that the only viable race, the only real race is the human race. I recognize color, because of the political nature of oppression; because some people feel it's convenient to discriminate, to oppress, and to exploit people based on color.

My reason for being in this struggle is very simple. I don't want to shock anybody, as long as you look like me, and someone feels that they can do something to you, that I won't accept, then I better let them know

that I won't accept it. I'll end up in jail if something happens to me. See, I am not going to accept certain abuses. I'll fight to let people know, don't abuse anybody like me. I'd hate to walk down the street in Indiana and somebody said something to me because they said it to another black person. You have a problem on your hands. I don't want to and never did want to live my life frustrated.

I decided, well, maybe I should get political. What is politics. Politics is the art of gaining and maintaining power, that's what politics is. Once you gain power, it's not enough just to have power. W.L. will let you know that we studied a triangle called "Power of values and resources." You can have power, and not have the resources. But you can use your power to get the resources. When you're looking at the triangle, don't go after the resources all the time; that's a mistake we make, because we think that money is power, go after the power. The power is the ability to position people to your advantage because if you have to go past someone to stay in school, you better hope you're going past someone who is sensitive to where you came from. So often, we knew that people would get to these positions and they would forget where they came from. What we used to do is sit down and remind them. "Slow down, that's nice, that's good, but you remember me." "I used to play ball with you." "I know your sister. And if I don't know her, I know somebody who does know her." Power to gain and maintain power. There's nothing wrong with power, if you use it positively.

I maintain that black people are the cutting edge of change. I told Chuck at the table here that we are the early detection warning system. We are the burglar alarm of this society. It was a black man who exposed Watergate. We holler, wow, when something is going to happen. You better

attend to it. We are the reason, working class white students are here on this campus today. We are the first to question the admission policies that just arbitrarily excluded people because of the schools that they went to. We can relate to rural white students who find this campus complexing. Because as an urban student we find it constrained to the point of being perplexing. They know what it's like to cluster for security reasons. If your father had run a farm you'll find somebody else whose father ran a farm. So, don't give it to me that just because we're black, we're strange when we cluster, because if you were not as color conscious as you were, you could see the clustering phenomena taking place all over this campus. There are people clustering from New York, Chicago, and from the suburbs of Milwaukee, and they're not clustering because they're the same color, they're clustering because of a pool of common experience. There's nothing different from that type of clustering, accept that we've added a political element to the clustering. We want some power, and we want some power to change things on this campus.

We have created a situation today on campus where there are at least people who are responsive to us. There are at least people in administrative positions who understand what we are talking about. There is no longer a problem of translation. The problem is implementation. Everybody understands what we're talking about. What is the future of multiculturalism? The future of multiculturalism depends very very closely on how political you become.

The university, the ivory tower, is not the community of scholars you think it is. It is a highly intensified, political arena where everybody is jockeying for an advantage. The departmental chairmans are better

politicians than they are academicians. If they weren't politicians, they wouldn't be academicians. Everybody has a vested interest and they have stipulated that vested interest. What you have to learn are the norms of power. What you have to learn is where the resources are. What you have to learn is what W.L. and myself and Jim were taught in the graduate schools. The loci of initiation and the loci of accomodation. In other words, where do you start the issue at, where does it get settled at, you understand. When you understand that, then you won't be going west when you think you're going east. You won't be calling a demonstration when all you have to do is make a phone call. When you become institutionally savvy, when you understand how the institution is configurated, then you don't have to waste your precious energy. You know when to become demonstrative. You also know when to sit down and get very intellectual about the situation.

The future of multiculturalism is how well you adapt to this political arena, how well you adapt to what's jumping off every day. How well you articulate your interest and you must articulate your interest in a way that the university can understand it, and accommodate it. There's an old statement about what happened in the south when black people were demonstrating and the white folks came out and said, "Now what do you nigras want?" And the civil rights leader jumps back and says, "Well, what ya'll got?" Well, we passed that stage, it's not what you want, you say do this, and you can put it there and April 15th would be nice, thank you. We know what you have. It is a public institution; records are public. The future of multiculturalism depends on each one of you becoming political. Each one of you putting into perspective, the color question. Each one of you understanding what role you play, and how you got here. And what legacy you have to leave for my

son and my daughter who might come here. That's what you have to do. I've always been conscious of those legacies that you leave. I don't ever want a child to come up to me and say "What did you do?" I want to sit down and say, "Well, let me explain to you what I did." I want to show anybody out here who is sincere, who's committed, who is not jive and who is not frivolous, that you need not worry about anything, you don't have to worry about anything. If you're right, you're right. Time will vindicate you. And people will love you and they'll support you and they'll take care of you.

I went from a $20,000 a year to 0 in one day. And I was taken care of. Like the mythical bird, Phoenix, I rose from the ashes. And how did I rise from there? I told you, boom, boom. People who saw me, people who just said, right on. It wasn't always giving me money or bread, it's just right on. I looked in their eyes, and they said "You're right. You got to survive, you are symbolic." So I got in my car and I drove around and made speeches for three or four hundred dollars a day.

If you're committed, if you can get away from what is the turn of the century mentality, black vs. white vs. red; then you can understand that indeed we exist in a world together. When you can understand that, at some point you might hear [theme from Close Encounter of the Third Kind]. "Earthlings", you may look around and finally realize that you are more the same than you are different.

Thank You.

Standing Ovation.

RECOMMENDATIONS

HIGHLIGHTS OF

IMPROVING COMMUNICATIONS BETWEEN MINORITY ADMINISTRATORS, FACULTY, STUDENTS AND MINORITY COMMUNITY CENTERS

This was the final session of the conference. Participants came together to discuss the 1979 conference and to share information that would enable us to improve communication with one another.

Many significant recommendations came out of this meeting. The most important are listed below.

1. That UW-Milwaukee would be the host institution for the Second Annual Conference on the Future of Minority Centers.

2. That we establish a Newsletter that would keep the various centers informed about one another's activities and concerns.

3. That we submit resolutions and letters to public and university officials emphasizing the allocation of appropriate funding for our centers.

4. That we become advocates for our centers and minority students on various campu

5. Tha ndians, Chicanos, and Asian Americans be given a larger role in future conferences.

6. That an Interim Committee be established to make sure these recommendations get carried out.

7. That we open the conference up and seek national participation and that perhaps having the third conference out of the state would achieve that end.

8. That planning for the second conference begin much earlier.

9. That we need to attract more minority administrators.

FIRST ANNUAL CONFERENCE

THE FUTURE OF MINORITY CENTERS

EVALUATION RESULTS

KEY: VALUABLE MODERATELY VALUABLE OF LITTLE VALUE

1 2 3 4 5

THURSDAY, FEBRUARY 23, 1978 1:00-2:30 p.m. WELCOME/KEYNOTE ADDRESS

RATING:	1	2	3	4	5
	15	1	1		

COMMENTS:

-Such a dynamic speaker who realizes what reality is in the greatest sense. Very aware of the problems with minorities and blacks in particular, and not timid about revealing his feelings.
-Excellent-perfect choice for opening speaker.
-Very stimulating. Gave food for thought.
-First rate! I loved it.
-The speaker gave us many things to think about. He also gave us a chance to re-evaluate ourselves and justify our existence. Very good.
-A very good framework and perspective was set.
-Mr. Fuller did an excellent job relating, reminding and awaring us as black, native Americans and minority staff persons of who, why, and most importantly that we should be about the business of preparing our students.
-Set the mood and pace for the conference. Stimulating and thought provoking.
-You couldn't have found a more dynamic speaker. He was very inspiring.
-Excellent speaker.
-Very inspiring speech.
-Howard really set the pace for the conference.
-Invite him back again!

THURSDAY, FEBRUARY 23, 1978 2:30-3:45 p.m. SESSIONS

"BUDGET JUSTIFICATION FOR MINORITY STUDENT PROGRAMS"

RATING:	1	2	3	4	5
	7	2	3	1	

COMMENTS:

-Constant realization that most minority programs are having the same basic problems. I was able to relate my experiences to people in the group.
-After the initial presentation, the discussion got away from the main topic.

(Comments on Budget Justification... continued)

-Very good. We all got to participate while the session was going on. We were asked for suggestions, comments, etc.
-Information was needed to prepare for the future in the various institutions.
-Neither presentor or spectators wanted to deal with strategies for justification that was not based on good will.
-Mr. Messing did a very good job of generating discussion of old subject matter.

"MULTI-NATIONALISM Vs. MULTI-CULTURALISM"

RATING: 1 2 3 4 5
1

COMMENTS:

-I came in too late to give an honest opinion.

"THE ERIC SYSTEM SUPPORTING MINORITY EDUCATION"

RATING: 1 2 3 4 5
1 1

COMMENTS:

-Not comprehensive - too broad, etc.
-Will utilize the data base service; very informative.

THURSDAY, FEBRUARY 23, 1978 3:45-5:00 p.m. SESSIONS

"BROTHERS AND SISTERS GONNA WORK IT OUT"

RATING: 1 2 3 4 5
3

COMMENTS:

-I enjoyed these sessions very much.
-The audience seemed to gain a great deal of knowledge through the presentation.
-This session shared information which we can use as support services in assisting minority students and help obtain financial needs.

"THE NEED FOR A CULTURAL TRAINING CENTER"

RATING:	1	2	3	4	5
		1	1		

COMMENTS:

-Good idea.

"CREATIVE PROGRAMMING FOR MINORITY STUDENTS"

RATING:	1	2	3	4	5
	4	3	2		

COMMENTS:

-Picked up good ideas I plan on using.
-Showed to me new and different approaches to try and remedy some of the racism on campuses between students, staff, administrators, and faculty.
-Some good ideas, but too much emphasis on the "Power Lab" and not enough on the other workshops described.
-Would like to have had broader guidelines for structure of programming.

THURSDAY, FEBRUARY 23, 1978 5:00-6:15 p.m. SESSIONS

"COOPERATIVE PROGRAMMING BETWEEN UNIVERSITY DEPARTMENTS AND MINORITY STUDENT CENTERS"

RATING:	1	2	3	4	5
	2	1	3		

COMMENTS:

-The value of this session laid in the exchange of ideas among the participants.
-More guidelines as to departments how.
-I was present at this workshop, it was valuable to me because I heard other problems at different campuses.

"BLACK STUDENT COUNCIL: A SUCCESSFUL MODEL"

RATING:	1	2	3	4	5
		2	2	1	

COMMENTS:

-I found that other councils have the same problems; to me it gave me an opportunity to discuss the council. I was involved in the south.

THURSDAY, FEBRUARY 23, 1978 6:30 p.m. DINNER/JOHN MESSING-SPEAKER

RATING:	1	2	3	4	5
	2	2	4	2	

COMMENTS:

-May be due to the time of the speaker (this person scored number four).
-Reinforcement of knowledge already acquired, re-emphasizing that which is necessary.
-Didn't seem too adequately prepared, helpful, but limited information.
-Speaker's speech was short and straight to the point.
-Meal was good. Jack gave a good speech.
-Speaker reminded me, the award staff, and administration people of what the struggle was about and how and what we have to face in the future.
-Good! The speaker was very informative.
-I liked the speech. It was brief and to the point.
-It was hard to listen to a speaker after a full day of workshops. You might not want a speaker at this time.

FRIDAY, FEBRUARY 24, 1978 8:30-9:45 a.m. SESSIONS

"MOTIVATION AND PARTICIPATION IN HIGHER EDUCATION: IMPLICATIONS FOR TODAY'S EDUCATORS"

RATING:	1	2	3	4	5
	6	5	4	2	1

COMMENTS:

-Valuable information, but somewhat boring! The discussion was great. The presentation seemed to be more "self" orientated than "we" expected.
-I enjoyed the controversial nature of this presentation. I hope everyone realized they just presented their views.
-The part of this session I heard was interesting, but I came in late and did not know the participants.
-Question and answer period most helpful.
-Very informative and emotional.
-Lead speeches long, no emphasis on emotions. Tends to become boring.
-I only caught the last portion, but the speakers were (in my opinion) keyed on the future of Multi-cultural Centers and what must be done. Most stimulating though was the rap session at the end.
-Thought provoking, interesting and very worthwhile.
-Presented good ideas.
-Very valid points were made in this presentation.
-The lecture was sufficient, the discussion was dynamic and very informative.
-I don t feel the presentation spoke to the topic described on the program. I didn't learn or hear of anything new!
-Dry! More solutions, less lecture!

(Comments on Motivation and Participation.....continued)

-Excellent inter-reaction among participants; a good exchange of philosophies and ideologies.
-The group really got involved and good discussion was the key to this workshop.
-Different opinions helped.

"BLACK GREEK ORGANIZATIONS"

COMMENTS: SESSION WAS CANCELLED

FRIDAY, FEBRUARY 24, 1978 9:45-11:00 a.m. SESSIONS

"WISCONSIN WOODLAND INDIAN CULTURE SUMMER INSTITUTE"

RATING:	1	2	3	4	5
	3		1		

COMMENTS:

-Excellent, this woman should be included in more of these sessions.
-Informative.
-This was one of the best sessions. It made me want to attend the summer institute.
-I know nothing about Native American cultures, except what has been written in newspapers. This session was enjoyable and a change of pace.

"GETTING STUDENTS INVOLVED IN EXTRA-CURRICULAR PROGRAMS"

RATING:	1	2	3	4	5
	3	3	2		1

COMMENTS:

-Very informative. Good responses from participants.
-Students should be commended for this presentation.
-Discussion was good after presentation.
-Good exchange of ideas.
-The same problems exist on most of the campuses. Very informative and valuable.
-Student participation is very important.
-The spectators did not let the students present their views.
-Tighter panel control is needed and advice for future conferences.
-Some excellent brain storming on how to get to the student and how to get the student in tune with us.

FRIDAY, FEBRUARY 24, 1978 11:00-12:15 p.m. SESSION

"THE ART OF GRANT PROPOSAL WRITING"

RATING:	1	2	3	4	5
	1	4	2		1

COMMENTS:

-Fairly basic, but informative.
-Informative but totally lacked in format and presentation. Activity workshop is needed.
-Excellent, very informative.
-Became very aware of different grants available and different styles of communication to the proper persons about monies. Also made aware that graduate students could ask for money and there is a possibility of them receiving it. Very informative.
-Valuable information.
-Instructive, helpful, just long enough.
-More, more, more.
-Superb, informative, and educational.
-Too vague.
-The presentor did a beautiful job of giving the art of proposal writing. Giving information about grants and foundations available.
-Very informative.
-I would have preferred more information on what is expected for proposals for blacks and what would help to get them accepted. Additional information beyond that can be found in a book.
-More time for specific topics in proposal writing. Smaller groups would have been beneficial.
-Valuable information that minority staff persons need to be more informed and aware.
-Lots of valuable information; a good speaker.

FRIDAY, FEBRUARY 24, 1978 12:30-2:00 p.m. SPEAKER-KWAME SALTER

RATING:	1	2	3	4	5
	15	1			1

COMMENTS:

-All points very well taken.
-Considering what he said, needs time for reflection.
-You want me to evaluate the man? What I can say?
-Mr. Salter's was more than valuable. He was necessary, dynamic, and a damn good speaker.
-Informed where Wisconsin came from and if we're about any business, then we should help it to get to this point. Very informative.
-Excellent!
-Super, right on people, right on!

(Comments on Kwame Salter's speech - continued)

-Applause, applause!
-Excellent speaker.
-Excellent.
-Excellent. The speaker brought to mind all of the progresses that happened in the 60's and early 70's that we seem to have forgotten. We need to evaluate our priorities.
-Inspiring.
-Excellent speaker.
-I didn't think anyone was going to be as exciting as Howard Fuller. But he was.
-Stimulating and interesting.
-Excellent speaker, the key to successful conferences involves all of the components you've provided. Good keynote speaker and provocative ending speaker.

FRIDAY, FEBRUARY 24, 1978 2:00-3:00 p.m. SESSION

"IMPROVING COMMUNICATIONS BETWEEN MINORITY ADMINISTRATORS, FACULTY, STUDENTS, AND MINORITY COMMUNITY CENTERS"

RATING:	1	2	3	4	5
	7	1	1	1	1

COMMENTS:

-Excellent choice of speakers; there seems to be a need to hear speakers who experience the issues and advances we are striving to continue.
-Well organized.
-Very good idea.
-The conference as a whole was beneficial to me.
-Okay, have an idea what to expect in the future (i.e., communication, next meeting, organizing, etc.)
-Great! A good shot in the arm.
-For planning (3). However, some of the topics could have been better discussed in smaller groups or committees and not by the general body.
-Everyone's openness is needed; it should be stressed.
-Excellent comments for a good conference next year.

GENERAL COMMENTS:

FACILITY: Excellent, centralized and little walking since it was so cold.
Good! Simply not used to it, and had forgotten the difference of dorm living.
Good!
The bedding leaves a lot to be desired if you are larger than others.

GENERAL COMMENTS

FACILITY (Continued):

Union-good. Dorm, well, but what can you expect from a dorm.
Excellent.
Dorms too hot, noisy, and dirty.
Good.
Good.
Good, but it would have been nice if everything had been in the same building. I still loved everything.
Very good. Accommodations-adequate.
Satisfactory.

MEALS:

DINNER	LUNCH
Good	Good
Good	Good
Good	Good
Good	Good
Good	Good
Excellent	Excellent
Good	Very Good
Par Excellent	Fantastic. I loved the choices at lunch
How about sour cream for baked potatoes?	Okay
Okay	Good
Good, no sour cream	Good
Good	
Excellent, a little slow on the service Thursday	

ENTERTAINMENT/CASH BAR:

Good. Should have been a little smaller room size, not too much mingling went on.
Good, perhaps the next conference in scheduling entertainment, select a smaller place. Crowding sometimes adds to the pleasure of the party.
Good.
A very good way to unwind from the day. Provided a period of working and socializing together.
Jazz band was good. Overall, evening was dull.
Excellent.
Delightful, pleasurable, and much appreciated.
Good.
Good.
Did not attend.
Didn't go.
Adequate, but could have been improved
Promot starting time would've helped.

CONFERENCE FORMAT:

Very good.
Good timing, was excellent.
Very good, intensive, relaxing, informative levels of communication very good.
Very good.
The format was great! The conference wasn't long enough.
Good.
Excellent.
Well planned.
Very, very good.
Good.
Excellently planned.

OVERALL CONFERENCE RATING:

Very well put together; two keynote speakers superb.
Conference started off with a bang, and ended with a bang. If speakers of the caliber of Howard Fuller and Kwame Salter can be obtained, the focus of our conference can be refined and better directed. Excellent conference, let's continue please.
Good.
Excellent experience.
Very valuable. One of the most rewarding experiences in workshop/conferences I've attended since coming to Wisconsin. If this sort of conference could take place twice a year, it would be even more rewarding. It gave me a realization that all university of Wisconsin systems are having some of the same problems. If in one workshop we can sort out the problems, the next workshops should be established for solutions.
A very worthwhile experience. I question the days of the conference. Would we see more people had it been on the weekend?
Advertise earlier, this fall perhaps.
"1" very valuable, necessary, and needed. Thank you Mr. Taylor and Multi-cultural Center.
Very well carried out and planned for a first effort. I'll look forward to the next one. Keep up the good work!
On a scale of 1 - 10, a 99.9. Please keep in touch and let's do it again soon. Thank you.
A "1" the best, great planning, everything went smoothly and I heard only favorable comments.
Looking forward to attending the Second Annual Conference. Suggestion: How about forming a Wisconsin or American Multi-cultural Educational Association?